

THE
GOVERNANCE
of Vertue.

Teaching all faithfull Christi-
ans how they ought dayly to leade
their life, and fruitfully to spend
their time vnto the glory
of God, and the health
of their owne
Soules.

Newly corrected by T. Beacon.



Printed at London by *Simon*
Stafford, dwelling in Warwicke
Lane, at the signe of the Bell.

1611.

GOVERNANCE

OF THE

TEACHING OF THE

AND HOW TO TEACH

THE LIFE IS

THE

OF GOD

OF THE

OF THE

NEWLY REVISED BY T. BROWN

AT THE

PRINTED AT LONDON BY

STANFORD, B. & CO.

AND AT THE

1841

To the godly Reader.

GRace groweth after gouernāce,
It is an old said sawe in ech place:
If gouernance haue good resemblance,
Grace delighteth to follow the trace.

Grace glorieth in godly Gouvernance,
Grace hasteth to her hall and palace,
Grace doth godly gouernāce aduāce,
And cause it to excell in each place.

Where gouernance is godly, wise,
Sage, sober, honest, and prudent,
There doth grace gloriously deuise,
To haue her seate aye permanent.

But if gouernance be wicked,
Idle, wanton, vndiscreete, and vaine:
Grace which is godly disposed,
With such gouernāce cānot remayne.
(fore,
This booke shall thee instruct there-

To the Reader.

Thy life vertuously. to lead:

**That grace with thee may euermore
Remayne, as Gods most blessed seede,**

**To fight against Sathan and sinne,
To redresse errors and heresies:**

**To pray to God, his grace to win,
In this booke to learne y^e maist deuise.**

**Take thou it therefore in good part,
As a ioyfull iewel for thy wealth: (harr,
And giue God thanks with all thy
Which by his word worketh thy helth.**

**As for my trauell and payne,
I craue none other recompence,
But thy life vertuously to trayne,
That thou mayst enioy Gods presence:**

**3. Reg. I. If a man bee vertuous,
there shall not a haire of his head fall
to the ground. But if wickednes shall
be found in him, he shall dye for it.**

THE



THE GOVERNANCE of Vertue.

How a man should behaue himselfe in
the morning when he riseth.

When thou risest in the morning, looke
that thou with all humblenes of minde
kneelest downe, & lifting vp thy heart,
thy hands, and thine eyes to heauen,
vnto God the father Almighty, pray
on this maner.

A prayer for the Morning.



Lord God, my heauenly
father, I most humbly
thanke thee, that thou of
thy fatherly goodnesse
hast vouchsafed to defend

The Gouvernance

me this night from all euill: I most entirely beseech thee, to preserve me also this day, both from suffering and doing any euill, and to giue me grace so to walke in the light of thy holy word, that I may bring forth the fruites of the same, vnto the glory of thy blessed name, and the profit of my neighbour. Amen.

After thou hast prayed on this manner, seeing we be all sinners, it shal be expedient (if thou hast convenient leisure) to confesse thy selfe to GOD on this manner.

*A confession of our sinnes vnto God
the Father.*

Most grievously haue I wretched sinner offended thee, my Lord God, and heauenly Father, both in thought, word, and deed, in so much, that in my selfe I finde such unworthynesse, that if I did not behold thine exceeding great mercies, set forth in thy dearely beloved Sonne our Lord & Saviour Iesus Christ, I could not but
des

of Vertue.

Despaire and wholly giue my selfe into
the hands of Sathan, that olde enemy
of mankind. But when through thy
grace and holy working, I looke vpon
thy mercyes offered freely to all faith-
full penitent sinners in thy Sonne
Christ Iesus, for whose sake thou art
well pleased with man, and of thine
owne good will forgiuest vs all our
sinnes, whensoever wee flye vnto thee
in his name, I cease to despaire, and
begin to conceiue an earnest faith, and
an vndoubted hope of obtaining for-
giuenesse of all my sinnes in Christs
bloud, for thy louing and fatherly pro-
mise sake. I therefore poore & wretched
sinner, most humbly beseech thee for
Christes sake, to forgive mee all my
sinnes, wherewith from the day of my
birth, vntill this present time, I haue
most grievously offended thy Fa-
therly goodnesse, and to giue mee
grace, so to resist the Devil, the
world, and the flesh, and so to order
my life according to thy blessed will,

The Governance

that thou mayst delight in mee as a father in his sonne, defend me from all euill, & worke in mee all good things, vnto the glory of thy holy name.

After the confession, say the Lords prayer, called the *Pater noster*, and so commending thy selfe vnto God, fall in hand with some honest & vertuous exercise, according to thy calling. But whatsoeuer thou doest, doe it with purenesse of heart, and singlenesse of eye, yea, so do it, as though God were present, and looked vpon thee, as vndoubtedly he doth.

Of dinner.

When the time commeth, that thou shouldest refresh thy weary & hungry body, approach vnto the table with reuerence, and when thou art set, lift vp thy heart, thy hands, and thine eyes vnto heauen, and pray vnto GOD on this manner.

A prayer before dinner.

O most gentle God & louing father,
O which mercifully feedest all liuing
crea

of Vertue.

creatures, we beseech thee, blesse vs
and all these thy gifts, which wee at
this present shall receiue at thy boun-
teous hand, for the refreshing of our
hungry bodyes, and giue vs grace to do
all things vnto the glory of thy holy
name, through Iesus Christ our Lord,
Amen.

Of thy behaviour at the table in dinner time.

When thou hast thus prayed vnto
God, eate thy meate soberly & christi-
anly, eschewing all superfluity, surfer-
ting, and drunkenesse: Considering,
that thy meate and thy drinke are the
gifts of God, and are reuerently and
thankfully to bee receiued. Remember
that the time of thy repast, & thy be-
haviour bee honest and comely in all
things. Let thy communication, as the
Apostle saith, be wel saoured & pow-
dered with salt, that is to say, seasoned
with godly wisdom, that thou mayst
know how to answer every man. Let
no filthy talke proceede out of thy
A 5 mouth,

The Gouvernance

mouth, but that which is good to edifice, when need is, that may haue fauor with the hearers, remembring that thou shalt giue accounts at the day of iudgement, for euery idle word that thou speakest. Eschew all dissolute and vncomely laughing, lest thou be thereby counted wild, wantō, foolish, & without good maners. Let thy countenance be graue, sober, modest, gentle, and louing towardes all that bee at the table, and so fashiō thy selfe in gesture, word, and deed, as though God and his Angels were visibly present at the table: And when dinner is done, giue thanks to God for his benefits on this maner.

A thanksgiving after dinner.

WE thanke thee, O heavenly father, for this our swete, which being sanctified by thy word, thou hast boughsed at this present to giue vs: we beseech thee, that thou wilt also feede our soules with the liuely bread of y word which cometh out of thy mouth, that wee

of Vertue.

wee receiving at thy mercifull hand,
meate both for our bodies and soules,
may live and grow in all godlines, un-
to thy glory of thy blessed name, through
Jesus Christ our Lord, Amen.

What is to bee done after dinner.

After thou hast giuen thanks vnto
God for thy repast, returne vnto thy la-
bour, and vertuously exercise thy selfe
according to thy vocation and calling.
Employ earnest diligence about thy
busines, and alway in thy minde desire
God to blesse, to prosper, and bring to
passe all thy counsels, deuises, trauailes,
labours, and enterprises. Doe not thy
worke negligently and deceitfully, but
so labour, as though God were present
& beheld thee, as vnfainedly he doth.
Cursed be he, saith *Hieremie*, that
doeth the Lords worke deceitfully.
Saint *Paul* also exhorteth, that whatso-
euer we doe, we should doe it heartily,
as though we did it to the Lord, and
not

The Governance

not vnto men: Forasmuch, sayth he, as ye know, that of the Lord yee shall receiue the reward of inheritance, for yee serue y^e Lord Christ. Yea verily, so many as labour or trauell in any vertuous enterprise, they serue God, and of God shall they receiue their reward. Therefore in thy calling labour earnestly & diligently, whosoever thou be, seeke not onely thine owne lucre and aduantage: But much more the glory of God, and the profit of thy neighbour, as the Apostle saith, Doe all things vnto the glory of God. Agayne, let euery man looke not for his owne profit, but for the profit of other. Charity seeketh not her owne.

Of supper.

When the time is come, that thou shalt leaue off thy worke, and prepare thy selfe vnto supper, euen with the same reuerence that thou camest vnto the table at dinner, come againe now: before thou doest taste any meate, pray on this manner.

A prayer

of Vertue.

A prayer before supper.

THe eyes of all things looke vnto thee, O Lord, thou giuest them meate in due time; thou openest thy hand, and fillest every living creature wth thy blessing: vouchsafe, O heauēly father, for Christs sake, mercifully to looke vpon vs, louingly to blesse vs, & liberally to giue vs grace so to taste of these thy creatures, that our bodies being sanctified with the moderate vse of them, wee may bee more able to serue thee our Lord God, and to profit our neighbour, through Iesu Christ our Lord, Amen.

Of thy behauiour at the table in the supper time.

After thou hast thus prayed vnto God, eate thy meat with a chearefull & thankfull minde, vsing the same modesty and honest behauiour, as thou didst vse at dinner. And when y^e hast supped, giue thanks vnto God
B for

The Gouvernance

for his benefits on this wise.

A thanke/giuing after Supper.

For these thy benefits, where
with thou hast refreshed our
hungry bodyes, we thanke thee
(most merciful Father) desiring
thee that thou wilt also see de our
soules with y^e liuely faith in the
bloud of thy Sonne Iesu Christ
our Lord, y^e we be leauing thee
fastly, & working diligently thy
holy will, may obtayne thy glo
rious kingdome, through y^e same
Iesu Christ our Lord, Amen.

What to be done after Supper.

When thou hast on this wise
giuen thanks vnto God, thou
mayest do what thou wilt, so it
be godly & honest, vntill thou
goest to bed. If thou canst read,
read thou thy selfe, or els heare
some other read part of the holy
Scriptures, y^e may be to the co
fort of thy selfe, & of so many as
be with thee; or passe the time
with

of Vertue.

with friendly & honest talke by some of thy louing & trusty familiars, or els debate wth thy self, how thou maist most conueniently bring to passe y^e thou hast to doe the next day following.

Of going to bed.

And whē the time commeth that thou must goe to bed, thou being in thy chamber, call to remembrance how y^e hast spent the day past. If thou perceiuest, that y^e hast offended God in any thing at all, confesse thy fault vnto him with a repentant and sorrowfull heart, & desire him of his great mercy for Christes sake to forgieue thee, & promise that vnto the vttermolt of thy power, his grace working with thee, thou wilt amende that wherein thou hast offended, and walke more diligently in the rules of thy profession. Cry with the Publican, O God, be

The Gouvernance

mercifull vnto me a sinner. Cry with that lost son, Father, I haue sinned against heaven, & in thy sight, & am no more worthy to be called thy son. Pray with Dauid, For thy name sake, O Lord, forgie me my sin, for it is exceeding much. Thus wth a faithfull heart beleeuing y^e thy sins are forgiven thee, content thy selfe, & quiet thy conscience. If thou perceiuest, that y^e hast that day comitted no notable crime, then giue to God right hearty thanks, which by his holy Spirit hath now wrought the same in thee, & desire him to increase his gifts in thee, that his glory may be shewed in all thy actes & deeds. This done, prepare thy selfe to bedward: & when thou art ready to lye downe, lift thou vp thy heart, thy eyes, & thy hands vnto heaven, and pray to God on this maner.

of Vertue.

*A prayer to be sayd when
we goe to bed.*

I Thanke thee (O heauenly Fa-
ther) by thy dearly beloued
sonne Iesu Christ our Lord and
Saviour, that of thy free mercy
thou hast preserved me this day
from all hurts and dangers.

Wouchsafe also, I most humbly
beseech thee, to keepe me this
night, and to saue mee from all
mine enemies both bodily and
ghostly. Giue to my body quiet-
nesse and sleepe, but let my mind
continually watch vnto thee,
thinke on thee, and on thy holy
law, y when the cherefull light
of the day shall spring & appeare,
I being whole both in body and
mind, may ioyfully rise againe,
be thankesfull vnto thee, and dili-
gently walk in my vocation, vn-
to y glory of thy blessed Name,
and the commodity of my neigh-
bour, through Iesus Christ thy

The Gouvernance

Domine, Amen.

When thou hast thus praied,
lye downe in thy bed, and say
on this maner.

The prayer.

O Lord God and my heavenly
Father, I commend my bo-
dy and soule into thy hands, that
in Christ, which is our life and
resurrection, thou mayst defend
me from everlasting death, and
gine me that blessed and ioyfull
life of immortality, and that he
which is the true light, may
poure out the brightnesse of his
grace into my heart, & preserve
me both body and soule, vnto
that day of the glorious resur-
rection, where the faithfull with
ioyfull hearts shall see thee face
to face, and for ever reigne with
thee in glory, Amen.

Remedies against all kinds of
temptations.

Against

of Vertue.

Against Idolatry.

If that old enemy Sathan goeth about to perswade thee, y^e there be mo Gods than one, resist him with these Scriptures.

Sentences out of the olde Testament.

I Am the Lord thy God. Thou Exod. shalt haue no other Gods in 20. my sight.

Understand & marke well, y^e Deut. the Lord, he is God in heauen 4. aboue, & vpon y^e earth beneath, neyther is there any other God besides him. Heare Israel, Deut. the Lord our God is one Lord. 6.

See how that I, yea, y^e I am Deut. 3. the Lord, and that there is no 23. God but I.

Heare, O my people, I will Psal. charge thee, O Israel, y^e if thou 8. 10. wilt harken vnto me, there shal no strage God be in thee, neither shalt y^e worship any other God: For I am the Lord thy God.

The Gouvernance

Esay. I am the Lord, and there is
45. none other.

I am the Lord, and there is
else none. It is I that created
light and darknes, I make peace
and trouble, yea, even I the
Lord doe all these things.

Am not I the Lord? is there
any God but I? A God that is
righteous, & such a one that sa-
meth: there is none besides me.

Turne vnto me all ye coasts
of the world, & ye shalbe saued: for
I am God, & there is else none.

Mal. Haue we not all one Father?
2. hath not one God made vs?

An example out of the old
Testament.

Abraham saw three, and wor-
shipped one.

Sentences out of the new
Testament.

Mat. Thou shalt worship the Lord
4. thy God, and him onely shalt
thou serue.

of Vertue.

We haue but one God, which 1. Cor.
is the father, of whom are all 8.
things, and we in him, and one
Lord Jesus Christ, by whom
are all things, and we in him.

There is one Lord, one faith, Epho.
one Baptisme, one God, & Fa: 4.
ther of all, which is aboue all,
and through all, and in you all.

There is one God, and one 1. Ti.
mediator betwene God and 2.
man, even the man Christ Jesu,
which gaue himselſe a ransome
for all men.

There are three which beare Ioh.
record in heauen, the Father, the 5.
Lord, and the holy Ghost. And
these three are one.

Against infidelity or misbeliefe.

If ſarā at any time moueth thee
vnto infidelity or misbeliefe ei-
ther toward God or his word,
by no means lean vnto him, but
against his tēptation enarme thy
selſe with these holy Scriptures.

B 5

Sen-

The Governance

Sentences out of the old Testament.

Esay. If you do not beleue, there

7. shall no promise be kept w^o you.

Jerem. Thy eies, O Lord, looke vpon

5. sayth.

Ab. 2. The righteous shall liue by faith.

Ose. I will marry thee vnto me in

2. faith, and thou shalt know that

I am the Lord.

Psal. The wrath of the Lord came

78. vpon Israel, because they beleue

ued not in God, nor trusted in

his sauing health.

Sap. The Lord doth appeare vnto

2. them that haue sayth in him.

Eccl. To be to y^e dissolute in heart,

2. that beleue not God: & therefore

shal they not be defended of him.

Eccl. In all thy works put thy trust

35. in God from thy whole heart;

for that is the keeping of y^e com-

mandements: and he that putteth

his trust in the Lord, shall

want nothing.

Ex.

of Vertue.

Examples out of the olde
Testament.

Abraham beleued God, and Gen.
it was reckoned vnto him for 18.
righteousnesse.

Dauid being a youngman and 1.Reg.
of little stature, thzough faith in 17.
the Name of y^e Lord of hostes,
fought with that proude monste-
rous Gyant Goliath the Philis-
tine, and slue him.

Sidrach, Misach, and Abed- Dan.
nago thzough faith, chose rather 5.
to be cast into a hot burning for-
nace, than at the Kings com-
mandemēt to commit idolatry,
and to worshop strange Gods.

Daniel thzough faith wished
rather to be cast quicke into the
den of Lions, than for the space
of thirty dayes not to pray vnto
the Lord his God, according to
the Kings commandement.

Sentences out of the olde
Testament.

We

The Gouvernance

Mat. He that beléueth and is bap-
16. tized, shall be saued. But he y be-
léueth not, shall be condemned.

Ioh. As many as receiued Christ,
1. hee gaue them power to bee the
sonnes of God, in that they belé-
ued on his name.

Ioh. As Moses lifted vp the serpent
3. in the wildernesse: so must the
Sonne of man be lifted vp, that
so many as beléue in him, may
not perish, but haue everlasting
life: for God hath so dearely be-
loued the world, that hee gaue
his onely begotten Sonne, that
euery one that beléueth in him,
may not perish, but haue ever-
lasting life.

He that beléueth in the sonne
of God, is not condemned. But
he that beléueth not, is already
condemned, because he hath not
beléued in the name of the one-
ly begotten Sonne of God.

He that beléueth in the sonne,
hath

of Vertue.

hath everlasting life: but he that
belæueth not in the sonne, shall
not see life, but the wrath of God
abideth vpon him.

This is the will of him that Ioh.
sent me, that every one y^e seeeth 6.
the sonne, and belæueth on him,
should haue everlasting life, & I
will rayse him vp at the last day.

I am the resurrection & life, he Ioh.
that belæueth in me, although I I.
be were dead, yet shall he liue, &
every one that liueth & belæueth
in me, shall not die everlastingly.

Ye belæue in God, belæue al Ioh.
so in me, saith Christ. 14.

We it knowne vnto you, yee Act.
men and brethren, that through I 3.
the name of Christ is preached
vnto you the forgiveness of sins,
and that by him are all that be-
læue, iustified from all things,
from the which ye could not bee
iustified by the law of Moses.

With faith doth God purifie Act.
our I 5.

The Governance

our hearts.

Rom. 3. The righteousness that is allowed before God, cometh by the faith of Iesu Christ vnto all, and vpon all that beleue.

Rom. 5. We being iustified by faith, & at peace with God, through our Lord Iesu Christ, by whom we haue a way in, through faith vnto this grace, wherein we stand, and reioyce in hope of the praise that shall be giuen of God.

Rom. 10. Christ is the perfect fulfilling of the law, to iustifie euery one that beleueth.

Esay. 28. If thou wilt knowledge with thy mouth y^e Iesus is the Lord, and beleue wth thy heart, y^e God raised him from death, y^e shalt be saued. For y^e beliefs of the heart iustifieth, & to knowledge wth the mouth, maketh a man safe. For the scripture saith, Whatsoeuer beleueth on him, shall not be ashamed, Whatsoeuer is not of faith, is sinne. All

Rom. 14. All

of Vertue.

All ye are sons of God, because Gal.
ye haue beleued in Christ Iesu. 3.

In Christ Iesu, neither is cir- Gal.
cumcision any thing worth, nor 4.
uncircumcision, but faith which
worketh by loue.

By grace are ye saved through Eph.
faith, yea, and that not of your 2.
selues. It is the gift of God, and
commeth not of workes, because
no man should boast himselfe.

Above all things take vnto Eph.
you the shield of faith, whereby 6.
ye may be able to quench all the
fiery darts of the Deuill.

Without faith it is not possible Heb.
to please God. For he that com- 11.
meth vnto God, must beleue
that God is, and that hee is a
rewarder to them y seek him.

Be yee sober and watch, for 1. Pec.
your aduersary the deuill goeth 5.
about like a roving Lion, seeking
whom he may deuoure, who see
that ye resist with a strong faith,

This

The Gouvernance

This is the victorie which o-
uercommeth the world, even by
fayth.

Examples out of the new Testament.

- Mat. The woman that was disea-
9. sed by the space of 12. yeeres of
the bloody issue, through fayth
was made whole.
- Mat. The woman of Canaan,
15. through fayth, obtained of Christ
health for her daughter.
- Mar. The father of the child posses-
9. sed with a devill from his child-
hood, obtained of Christ through
fayth, perfect health for his son.
- Mar. Barcimeus y blind mā, through
10. fayth recovered his sight.
- Luk. A certayne unfull woman,
7. through fayth obtained of Christ
forginenesse of all her sinnes.
- Aa. The Apostles of Christ through
5. fayth, notwithstanding the high
Priests commandement, conti-
nued in the preaching of Christs
Gos.

of Vertue.

Gospell, and both patiently, loy-
fully, and thankfully suffered all
kinds of displeasure, for y^e name
of the Lord Iesu. Read Hebr.
II. where thou shalt find plenty
of examples concerning this
matter.

*Against the heresie of such as
deny Iesus Christ to be God.*

IF Sathan at any time moueth
thee to doubt of the godhead
of Christ, as though hee were
onely man, & not God, a crea-
ture or a thing made, and not
the Creator and maker of all
things, enarme thy selfe against
him with these Scriptures.

Sentences out of the old
Testament.

Vnto vs a Child is borne, & Esay.
vnto vs a Sonne is giuen, 9.
vpon his shoulder doth the king-
dome lie, and he is called wth his
owne name, Wonderfull, & gi-
uer of counsell, the mighty God,
the

The Gouvernance

the everlasting Father, the
Prince of peace, &c.

Esay. In that day it shall bee sayd,
25. Lo, this is our God, wee have
wayled for him, and he shall saue
vs. This is the Lord in whom
we haue hoped, we shall be mer-
ry and reioyce in the saluation
that commeth of him.

Esay. They shall see the glory of the
35. Lord, & the maiesty of our God:
and therefore strength & weake
handes, and comfort the feeble
knees, say vnto them that are of
a fearefull heart, Bee of good
cheare and feare not.

Behold, your God commeth
to take vengeance, & you shall see
the reward & God giueth. God
commeth his owne selfe, and
will deliuer you. Then shall the
eyes of the blind be lightened, &
the eares of the deafe opened.
Then shall & lame man leape as
an hart, and the dumbe mans
tongue

of Vertue.

longue shall be loosened.

¶ That thou wouldest cleane Esay.
the heauens in sunder, and come 64.
downe.

Behold, I see foure men go Dan.
ing loose in the midst of the 4.
fire, and nothing hurt, and the
fourth is like the Sonne of God
to looke vpon.

Out of Egypt haue I called Ose.
my Sonne.

II.

This is our God, and there Bar.
shall none other bee compared 5.
vnto him. It is hee that hath
found out all wisdom, and hath
giuen her vnto Iacob his ser-
uant, and to Israel his beloued.

Afterward did he shew him-
selfe vpon earth, and dwelt a-
mong men.

The Lord said vnto me, Thou Psal.
art my Sonne, this day haue I 2.
begotten thee.

Thy seate (O God) endureth Psal.
for 45.

The Gouvernance.

for ever, & Scepter of thy king-
doms is a right Scepter.

Pro.
7.

The Lord himselfe had me in
possession in the beginning of
his wayes, or ever he began his
workes afozetime, I haue bin
ordeined from everlasting and
from the beginning, or ever the
earth was made.

Whē I was borne, there were
neither depths nor springs of
water. Befoze the foundations
of the mountaines were laid, yea,
befoze all hils was I borne. The
earth & al that is vpon the earth,
was not yet made, no not the
ground it selfe. For when hee
made & heauens, I was present,
when he set vp the depths in or-
der, whē he hanged the clouds a-
boue, whē he fastned the springs
of the deepe, when he shut & sea
within certaine bonds, that the
waters should not go ouer their
markes that hee commaunded,
when

of Vertue.

When he layd the foundations of the earth, I was with him, ordering all things, delighting daily, and reioysing alway before him.

I came out of y^e most highest, first borne before all creatures.

I caused the light that faileth Eccl. not, to rise in the heauen, and co² 24. uered all the earth as a cloude.

I will be his father, and he² 2.Reg. shall be my sonne, 7.

Examples out of the old Testament.

When GOD had created the Gen. earth and all things therein, I. he said, Let vs make man in our Image after our owne likenes: this word vs doth evidently declare, that there be th² persons in the Godhead, the Father, and the Sonne, and the holy Ghost. Whereof it manifestly followeth, y^e as the Father is God, and y^e holy Ghost God: so likewise is the Sonne God, yea, true and na²

The Gouvernance

naturall God, begotten of God
the Father from everlasting.

Gen.
18.

Abraham said ther, and wor-
shipped one, saying, Lord, I be-
sech thee, if I haue found fa-
uour in thy sight, goe not away
from thy seruant.

Here it is euident also, that
there are three persons in the de-
itie, and yet notwithstanding,
they three are one God. There-
fore like as the first and the se-
cond persons in the deitie are
very God (I meane the Father
& the holly Ghost) so likewise
is the second person in the Tri-
nity, I meane the Sonne, true
and naturall God, worthy all
honour & glory for euer more.

Exod.
3.

God sayd vnto Moses, I am
the God of thy father, the
God of Abraham, the God of
Isaac, and the God of Iacob.

Here also is euidently declared
the

of Vertue.

the blessed & glorious Trinitie,
and that there be three persons
in the God-head, and yet one
God: so that as the Father is
God, and the holy Ghost God:
so likewise is the Sonne God.

I In the same yere that King D. Esay.
saw the Lord, saith 6.

the Prophet Esay, sitting upon
an high and glorious seate, & his
trayne filled ʒ Temple. And a-
bout him stode Seraphims, wher-
of euery one had sixe wings.
With twaine eche couered his
face, wth twaine his feete, and
with twayne did he flye. They
cryed also ech one to another on
this manner, Holy, holy, holy, is
the Lord of hostes: The whole
world is full of his glory.

This word Holy thrise rehear-
sed, doth also manifestly de-
clare, that there are 3. persons
in ʒ Godhead, & that they three
are one God: Christ therefore ʒ
second

The Governance

Second person in the Trinity is very God.

Dan.

4.

King Nabuchodonosor commanded these three men, Sidrach, Misach & Abednago, to be cast into an exceeding hot burning one, because they would not become Idolaters, and at his commandement, fell downe & worshiped the golden Image. And when they were bound in their coats, hosen, shoes, wth their other garments, & cast into the hot burning oven, the king looked into the oven, & said vnto his counsell, Did ye not cast these 3. men bound into the fire? They answered vnto the king, Yea, O king. He answered & said, Lo, for all that, yet do I see foure men going loose in the midst of the fire, and nothing corrupt, & the fourth is like the Sonne of God, to looke vpon.

Here is a manifest testimony, that Iesus Christ is the Sonne of God,

of Vertue.

God, and God himselte, as we
shall evidently learne of the hi-
stories of the new Testament.

Sentences out of the new

Testament.

His name shalbe called Ema^{Mat.}
nuel, which is by interpretatiō, I.

God with vs, or God and man.

This is my welbeloued sonne Mat.
in whom I haue great pleasure. 3. 17.

Thou art Christ, the sonne of Mat.
the liuing God. 16.

Without all doubt this was Mat.
the sonne of God. 27.

He shalbe great, and shall be Luk.
called y^e sonne of y^e most highest. 1.

That holy thing which shall
be bozne, shalbe called the sonne
of God.

In the beginning was the
word, and the word was with
God, and the word was God.

We saw y^e glozy of the word,
as the glozy of the onely begot-
ten Sonne of the Father.

The Governance

No man hath sene God at any time: the onely begotten son which is in the bosome of the father, he hath declared him. Thou art the sonne of God, thou art the king of Isral.

Ioh.

3.

He that belæueth not, is condemned already, because he belæueth not in the name of the only begotten son of God. The father loueth the son, & hath giuen althings into his hand. He that belæueth the Son, hath everlasting life, and he that belæueth not the son, shall not see life, but the wrath of God abideth on him.

Ioh.

6.

I am the liuing bread, which came downe from heauen.

Ioh.

8.

Except ye belæue that I am y^e son of god, ye shal dy in your sins.

Ioh. 10

I and my father are one.

Ioh.

11.

I belæue that y^e art Christ, the sonne of God, which should come into the world.

Doest

of Vertue.

Dost thou not belæue that I Ioh.
am in the father, and the father 14.
is in me?

This is everlasting life, euen Ioh.
to know thee y alone true God, 17.
& whome thgu hast sent, Jesus
Christ.

O father thou louedst me be Ioh.
fore the world was made. 20.

These things are wzitten, y
pce might belæue, that Jesus is
Christ the son of God: and that
in belæuing ye might haue life
through his name.

Jesus Christ was declared to Rom.
be the son of God, with power 2.
of the holy Ghost.

Christ is the image of the in Col.
uisible God, first begotten of all 1.
creatures. For by him were all
things created, things y are in
heauen, & things y are on earth,
things visibible & things inuisibible,
whether they be in maiesty or
Lordship, either rule or power.

The Governance

things are created by him and in him, & he is before all things, and in him all things haue their being.

Tic.

2.

We looke for that blessed hope, and glorious appearing of the great God, and our Saviour Iesu Christ.

Heb.

I.

God in time past diuersly and many wayes spake vnto the Fathers by the Prophets: but in these last dayes he hath spoken vnto vs by his Sonne, whom he hath made heire of all things, by whom also hee made the world. Which Sonne being y brightnesse of his glory, and very Image of his substance, bearing vp all things with the word of his power, hath in his owne person purged our sinne, and is sitting on y right hand of the Maiestie on hie, and is more excellent than the Angels, in as much as he hath by inheritance obtai-

ned

of Vertue.

ned a moze excellent name than
they haue. For vnto which of the
Angels sayd hee at any time,
Thou art my sonne, this day be, Psal.
gate I thee: And againe, I will 2.
be his father, and he shall be my
sonne:

And agayne, When hee bringeth Act.
geth in the first begotten Sonne 13.
into the world, he sayth, And all
the Angels of God shall worship
him. And of the Angels he saith,
We maketh his Angels spirits,
and his ministers flames of fire.
But vnto the Sonne he sayth,
O God, thy seat shall be for ever
and euer. The scepter of thy
kingdome is a right scepter.

Jesus Christ yester day and Heb.
to day, and the same continueth 13.
for ever:

Who is a lyer, but he that de-
nieth that Jesus is Christ: The
same is Antichrist, that denieth
the Father and the Sonne, who:

The Gouvernance

soeuer denieth the Sonne, the same hath not the Father. Let therfore abide in you that same, which you heard frō the beginning. If that which ye heard frō the beginning shall remaine in you., ye also shall continue in & the son & in the father: and this is the promise that he hath promised vs, euen everlasting life.

1. Ioh. For this purpose appeared
3. the Sonne of God, to loose the worke of the Diuell.

This is Gods commandemēt, that we beleue on the Name of his son Iesus Christ.

1. Ioh. In this appeared the loue of
4. God towards vs, because that God sent his onely begotten son into the world, that wee might liue thzough him.

Who is it that ouercommeth
1. Ioh. the world, but he which belee-
5 ueth that Iesus is the Son of
God:

God

of Vertue.

God hath giuen vnto vs eternall life, and this life is in his Sonne. He that hath the sonne, hath life, and he that hath not the Sonne of God, hath no life.

We know that the Sonne of God is come, and hath giuen vs a mind to know him which is true, and wee are in him that is true, euen in his Sonne Iesus Christ: The same is very God, and eternall life.

Examples out of the new Testament.

GOD the Father proclaimed Mat. Iesus Christ, both when he 3. 17. was baptized & transfigured, his onely begotten, naturall & welbeloued Sonne, saying, This is my dierely beloued sonne, in whom I haue great pleasure. Mat.

Two men possessed wth diuels, 8. called Iesus the sonne of God, saying, O Iesu the son of God, what had we to doe with thee?

The Gouvernance

Mat. 13. The men which were in the ship, seeing that the wind ceased so sene as Christ was come into the ship, sayd vnto him, Truly thou art the Sonne of God.

Mat. 17. When Christ demaunded of his disciples, whō they thought him to be, Peter in the name of all the disciples, answered and sayd, Thou art Christ the sonne of the living God.

Mat. 26. When Bishop Cayphas said vnto Christ, I charge thee in the name of the living GOD, that thou tell vs whether thou be Christ the sonne of God, Christ answered, Thou hast sayd. Nevertheless I say vnto you, Hereafter shall you see the sonne of man sitting on the right hand of power, and come in the clouds of the Sky.

Mat. 26. When the Centurion & they that were with him watching Iesus, saw y^e earthquake & those things

of Vertue.

things which happened, they feared greatly, saying, Of a surer, this was the Son of God.

They brought to Christ a man Mar. sicke of the palsey, lying in his bed: and when Jesus saw the faith of them, he sayd to the sicke of the palsey, Sonne, bee of good cheere: Thy sins bee forgiven thee. And behold, certaine of the scribes sayd in themselves, This man blasphemeth.

And when Jesus saw their thoughts, he sayd, Wherefore thinke yee euill in your hearts? Here Christ proueth himselfe God against all enemies, two manner of wayes. First, in that he forgiveth sinnes. For no man can forgive sin, but God alone. Secondly, in that hee knoweth the very hid and secret thoughts of men. For who searcheth the hearts and reynes of men, but God onely?

C 5 When

The Gouvernance

Mar. When a certaine man posses-
15. sed with an vncleane spirit, saw
Christ a farre off, he came run-
ning and worshiped him, and
cryed with a loud voyce, saying,
What haue I to do with thee, O
Jesu, thou Sonne of the most
highest God?

Mar. The high Priest asked Iesus,
14. & said vnto him, Art thou Christ,
the Sonne of the blessed? Hee
answered, I am. And yee shall
see the sonne of man sitting on
the right hand of power, and
comming in y clouds of heauen.

Ioh. Christ sayd vnto Nathaniel,
1. Befoze that Philip called thee,
when thou wast vnder y figtree,
I saw thee. Nathaniel answered
and sayd vnto him, Rabbi, thou
art euen the very sonne of God,
thou art y king of Israel. Iesus
answered & sayd vnto him, Be-
cause I said vnto thee, I saw thee
vnder the figtree, y beleeuest:
thou

of Vertue.

thou shalt see greater things then these. And he said vnto him Verily, verily I say vnto you, Hereafter shall yee see heauen open, and the Angels of **G D D** ascending and descending ouer the Sonne of man.

The miracle which Christ Ioh. wrought at y^e marriage in Cana 2. by turning water into wine, proueth him manifestly to be God.

After the Sermon y^e Christ Ioh. made of the eating of his flesh, 6. & the drinkeing of his bloud, many of his Disciples, vnderstanding his words grossely (as the Papists do vnderstand the words of the Lords supper) went back and forsooke him, and walked no more with him. The sayd Iesus to the twelue, Will ye also go away? Then Simon Peter answered him, Lord, to whō shall we go? Thou hast the words of eternall life, & wee beleue and are

The Gouvernance

are sure that thou art Christ the sonne of the living God.

Ioh. 9. Jesus heard y the Jewes had excommunicated y blind man, whome he had made to see: and when he had found him, he sayd vnto him, Doeſt thou beleue on the Sonne of God: He answered and sayd, Who is it, Lord, y I might beleue in him: And Jesus sayd vnto him, Thou haſt ſene him, & he it is that talketh with thee. And hee sayd, Lord, I beleue: and he worſhipped him.

Ioh. 11. Martha sayd vnto Christ, I beleue y thou art Christ, the ſon of God, which ſhould come into y world. Jesus ſaid to Thomas, Bring thy finger hither, & ſee my hands, & reach hither thy hand, and thruſt it into my ſide, & bee no more faithles, but beleuing. Thomas answered and ſaid vnto him, My Lord and my God. Jesus ſayd vnto him, Thomas, because

of Vertue.

because thou hast seene me, thou hast beleued. Blessed are they that haue not seene, and yet haue beleued.

The Eunuch sayd vnto Phi: Act.
lip, Sir, here is water, what doth 8.
let me to be baptized? Philip
said vnto him, If thou belieuest wth all
thine heart, thou mayst. And hee
answered and sayd, I beleuee y^e
Iesus Christ is y^e sonne of God.

The restoring of the blind to
their sight, the raising vp of the
dead vnto life, y^e cleansing of the
Leapers, y^e healing of them that
were diseased with y^e palsey, the
restoring of men possessed with
devils & vncleane spirits to their
whole mind, the making of the
deafe to heare, and the dumbe
to speake, with other miracles
that Christ wrought, doe eu-
dently proue Christ to bee the
naturall sonne of God, yea, and
God himselfe.

Against

The Gouvernance

*Against the heresie of them, which
hold that Iesus Christ, the sonne
of God, tooke no flesh of
Mary his mother.*

IF eyther Sathan with his sub-
till suggestions, or any of his
deceitfull workemē, with their
crafty reasons, and falsifying
the holy Scriptures, goe about
to perswade thee, y^e Iesus Christ
the Sonne of God, took no flesh
of that blessed Virgin Mary his
mother, but brought his body
with him from heauen, enarme
thy selfe with these authorities
of Gods word, against their
pestilent & damnable darts.

Sentences out of the olde
Testament.

I Will set enmity betweene
thee and the woman, betweene
thy seede and her seede. The
very selfe same seede shall tread
downe thy head, and thou shalt
tread upon his heele.

of Vertue.

In the all kinreds of the earth
shall be blessed.

In thy seed, shall all the nati. Gen.
ons of the earth be blessed. 22.

The Scepter shall not depart Gen.
from Juda, & a Lawgiuer from 49.
betweene his feete, untill Silo
come, & vnto him shal the gather
ring of the people be. He shall
bind his sole vnto y vine, & his
Asses colt vnto the branch. He
washed his garment in Wine, &
his mantle in y bloud of grapes.
His eyes are redder than wine,
and his teeth whiter than milke.

There shall come a starre of Num.
Jacob, & raise a Scepter of Is. 24.
rael. Out of Jacob shall hee
come, that shall haue dominion.

I will raise them vp a Prophet Deu.
from among their brethren like 28.
vnto thee, & I wil put my words
in his mouth, & he shall speake
vnto them all that I shall com-
mand him, & whosoever will not
hearken

The Governance

hearken vnto the words which
hee shall speake in my name, I
will require it of him.

1. Par. I will set vp thy seed after thee,

17. which shall be of thy sonnes, and
will stablish his kingdome. He
shall build mee an house, and I
will stablish his seat for euer. I
will be his father, and he shall be
my Sonne, and I will not put
away my mercy from him, as
I did from him that was before
thee, but I will set him in my
house and in my kingdome for
euer, and his seate shall be sure
for euer.

Psal. I haue swozne once by my ho-
89. lineſſe, that I will not faile Da-
uid. His ſede shall endure for e-
uer, and his seat also like as the
sunne before me. He shall stand
for euermore as the moone, & as
the faithfull witnesse in heauen.

Psal. The Lord hath made a faith-
132. full oth vnto David, & he shall
not

of Vertue.

not shrinke from it: Out of the
fruite of thy body shall I set vp
on thy seate.

Behold, a Virgine shall con- Esay.
ceiue & beare a sonne, and shall 7.
call his name Emanuel.

Vnto vs a child shalbe borne, Esay.
and vnto vs a childe shall be gi- 9.
uen: vpon his shoulder shall the
kingdome lye, & hee shall be cal-
led with his owne name, The
wonderous giuer of counsell, &
mighty God, & euerlasting Fa-
ther, the prince of peace: he shall
make no end to encrease & king-
dome of peace, & shall sit vpon
the seate of David, and in his
kingdome, to set vp the same, to
establishe it with equity & righ-
teousnesse, from henceforth for
euermore. This shall & ielousie
of & Lord of hostes bring to passe.

There shall come a rod forth Esay.
of the kindred of Jesse, & a blou- 11.
some out of his roote. The spirit
of

The Gouvernance

of the Lord shall light vpon it, y^e spirit of wisdom & vnderstanding, the spirit of counsell, and strength, y^e spirit of knowledge, and the feare of God, &c.

Ier.

23.

Behold, the time commeth, sayth the Lord, that I will raise vp the righteous branch of Dauid, which shall beare rule, and disscusse matters with wisdom, and set vp equity and righteousness againe in earth. In his time shall Iudah bee saued, and Israel shal dwell without feare. And this is the name that they shall call him, even, The Lord our righteous maker.

Ioh.

23.

Behold, the time commeth, sayth the Lord, that I will performe the good thing which I haue promised vnto y^e house of Israel, and to the house of Iuda. In those dayes and at the same time, I will bring forth vnto Dauid y^e branch of righteousness,
and

of Vertue.

and he shall do equity and righteousness in the land, In those dayes shall Iuda be helped, and Ierusalem shall dwell safe, & he that shall call her, is euen God our righteous maker. For thus the Lord God promiseth, David shall neuer want one, to sit vpon the steele of his house of Israel.

I will rase vp vnto them, Exod, one onely Shepheard, euen my 34. seruant David, hee shall feede them, and he shalbe their shepheard. I the Lord will be their God, & my seruant David shall be their Prince. Euen I the Lord haue spoken it.

vnderstand this, and marke Dan. it well, & from the time it shall 9. be concluded to goe & to repaire Ierusalem againe, vnto Christ, there shalbe seven weekes. The shall the strectes and wales bee bnilded agayne, 62. weekes, but with hard troublous time. After

The Governance

After these 62. weekes shall
Christ bee slaine, and they shall
haue no pleasure in him.

Mic.
5. Thou Bethleem Ephrata art
little among $\bar{\text{y}}$ thousands of Ju-
da: out of thee shall come vnto
me, which shall be the gouernour
in Israel, whose outgoing hath
beeue from the beginning and
from everlasting.

2. Chr.
8. Be glad & reioyce, O daugh-
ter of Sion: for lo, I come to
dwell in the midst of thee, sayth
the Lord. At the same time there
shall many heathen cleaue to the
Lord, and shall be my people.

Mal.
3. Behold, I will send my mes-
senger, which shall prepare the
way before mee, and the Lord
whom ye would haue, shall soone
come to his temple, yea, euen
the Messenger of the couenant,
whom ye seeke for.

Bar.
3. This is our God, and there
shall none other be compared to
him.

of Vertue.

him. It is he that hath found out
all wisdom, & hath giuen her
vnto Iacob his seruant, and to
Israel his beloued. Afterward
did he shew him selfe vpon earth,
and dwelt among men.

Examples out of the old
Testament.

After that Adam & his wife,
through the crafty perswas-
ons of Satan, had transgressed
Gods commandement, God in
presence of them both, euen for
their comfort, and for the quist-
nesse of their conscience, said vnto
the Serpent, I will set enmity
betwene thee and a woman, be-
twene thy seede & her seed: The
selfe same seed shall tread downe
thy head, and thou shalt treade
vpon his heele.

These words of God the Fa-
ther, spoken vnto the Serpent,
shew euidently, and manifestly
proue, y^e Iesus Christ our Lord

The Gouvernance

is the true and naturall sonne of Mary, & vnfainedly tooke his flesh & humanity of her. For this word Seed, in this place signifieth the whole substance of Christs manhood, and proueth euidently, that whatsoeuer Christ was being man, he truely & naturally receiued it of the corporall substance of Mary his mother the Virgin. Cursed therefore is the keretike Apelles, which thought y^e Christ had receiued his body of the elements in the ayre, & passed through the Virgin, as the water passed therow a pipe. Cursed are these heretikes Credo, Marcia & Manes, which hold y^e Christ had a fantastical body, appearing to be man, and yet hauing no part of manhood in him. Cursed is that heretike Valentinus with his Apes the Annabaptists, which hold that Christ tooke no flesh
of

of Vertue.

of Mary his mother the virgin,
but brought his body with him
from heauen. God the father
calleth Christ the seed of the
womā. He therefore is the natu-
ral son of Mary his mother, &
receiued his wholly bodily sub-
stance of the most pure virgin,
or else should god greatly haue
erred, which called him the seed
of a womā. But let god be true,
and all heretikes lyers.

TO Abraham God the fa^r Gen.
ther said, In thy seed al na²².
tions shall be blessed.

This seed is Christ, as Saint Gal.
Paul declareth to the Galathi³.
ans, which boine of the Virgine
Mary, came of the seed of Abra-
ham.

Now if christ had takē no flesh
of Mary, how could hee haue
come of the seede of Abraham
But

The Gouvernance

But if we should be without all doubt concerning Christes humanitie, and be certaine that he was the true & naturall Sonne of Mary, receiuing his manhood neyther of the elements of the ayre, nor yet bringinge with him from heauen, but taking it of the true and naturall substance of Mary his mother. God saith expressly, In thy seed. Let vs note wel this Pronoun, *Thy*. In thy seede, saith he, and not in the seed that Christ shall bring from heauen, or out of the aire. How could Christ iustly haue beene called Abrahams seede, if hee had neuer taken any part of Abrahams substance? But the Apostle saith, Christ tooke the seede of Abraham, and not of the Angels: so that he must be like to his brothers in all things. God therefore be true, and all heretikes lyers.

of Vertue.

In like manner the Lord swore a truth vnto David, and will not goe from it. I will, sayth he, set vpon thy seate one of the fruite of thy wombe. Here Christ, which before was called, the seede of a woman, and the seed of Abraham, is called the fruite of Dauids wombe.

What can bee spoken more plainly, to declare and prooue, that Christ came of the seede of David as concerning his flesh? If Christ bee the fruite of Dauids loynes, I meane, concerning his posterity (for Mary the mother of Christ, came of the stocke and kindred of David) so doth it evidently follow, that Christ passed not thorow the wombe of his mother, without any partaking of the naturall substance of his mother, as the water passeth & runneth thorow the pipe, & yet receueth no part of the pipes substance

D

but

The Governance

but rather that he tooke a perfect body of substance of his mother, and so became true and perfect man. Otherwise should not he haue beene the fruite of Dauids loynes, neyther should God haue kept his othe and promise made vnto Dauid. But let God be true, and all heretikes lyers.

Esay.
7.

The Prophet Esay doth liuely describe, paint, and set forth both the mother of Christ, and Christ himselfe, in these words: The Lord, sayth he, shall giue you a token. Behold, a Virgin shall conceiue and beare a sonne, and thou shalt call his name Emanuel: Butter and hony shall hee eate, that he may know to refuse the euill, and chuse the good.

First, as concerning Christes mother, we learne here, that shee was a pure and vndefiled maid, & that she, and not the heauen nor
the

of Vertue.

the ayre conceiued and brought forth Christ her son. In that she cōceiued & brought forth Christ, it is euident, that she was vntainedly Christs natural mother, ministred part of her substance to the performing & making of her son through Gods operation, & did the duty and office of a true mother in all points. And whereas the Prophet calleth Christ her son, he declareth manifestly, that Christ tooke his flesh of the substance of his mother Mary the Virgin, and is her true and naturall sonne: or else to what ende should hee be called her sonne? And y^e wee should be as assuredly perswaded of his humanity of Mary his mother, as of his deity of God his Father, the Prophet calleth him Emanuel, that is to say, God and man: true God, of God his father, and true man, of Mary his mother. And because

The Gouvernance

there should want nothing vnto the true, perfect and full description of Christs humanity, but that Christ should be declared to be a true and a naturall child, and not fantastieall or coelestiall. the Prophet, as it were with certaine notes and markes, doth liuely set forth, and sheweth, that he, after the maner of other children, shall eat butter & hony, that is to say, refuse bitter and vnlawfull meats, and chuse those that are sweete and pleasant in taste. This were vainely put in of the Prophet, if Christ had not beene a naturall childe, taking his flesh of the substance of Mary his mother, and not bringing his body with him from Heauen, or I know not from whence, as the vngodlie Anabaptists in these our dayes doe most falsely dreame. But let God be true, and all heretikes lyars.

of Vertue.

In an other place the Prophet sayeth, There shall come a rod forth of the kindred of Iesse, and a flower shall flourish out of his roote.

In this place, the Prophet doeth so openly declare Christ to bee true man, and the naturall sonne of Mary the Virgin, that it is wonder that any Heretike can haue so whorish a forehead once to deny it. This rod and flower, which springeth out of the roote and kindred of Iesse, is Christ the Lord. The roote out of the which this floure springeth, is the vndiled Virgin Mary, Christes mother, which came of the kindred of Iesse, King Dauids father. Can any man deny, but that the flower is of the same nature and substance that the tree is of, which beareth the flower? If wee graunt the flower to be of the nature and substance

The Gouvernance

of the stocke that beareth the flower, why are the Anabaptists more wicked and cruell against Christ, the flower and fruite (by Gods ordinance) of the holy Virgin, than vnto the stocke and roote of euery flower of the field? Can the flower of an Orange, spring out of an Oke? No more can the humanity of Christ, which is the blossome & flower of Mary, take his originall of the ayre, of heauen, or of such other matter they know not what. But as the flower of the Orange, springeth out of the Orange tree, and is of the very same nature and substance that the Orange tree is: so likewise Christ being the flower of the most blessed Virgin, tooke his beginning of her, and is of the very substance and nature that she is. Let God therefore be true, and all heretikes lyers.

Dan.

After the 62. weekes, saith the Prophet,

of Vertue.

Prophet Daniel, shall Christ hee
flaine, and they shall haue no pleas-
sure in him.

The slaying of Christ, euident-
ly prooueth that Christ was very
man, yea, and a man mortall and
subiect vnto death, so well as we.
If hee had brought his body with
him from heauen, so he had bene
a Coelestiall body, an impassible
and immortall body. But foras-
much as Christ feared death, suf-
fered the paines of death, yet,
and dyed indeede, according to
the Scriptures: it followeth that
Christ was true and vnfayned
man, taking his humanity of that
holy Virgin Mary his mother,
and liued in all poynts like man,
sinne alone excepted, and at
the last dyed for our sinnes, as
the Apostle sayeth. Let God
therefore be true, and all here-
tiques liars.

The Governance

Sentences out of the new Testament.

Mat.
I.

The booke of the Kindred of
Iesus Christ, the Sonne of
David, the Sonne of Abraham.

Jacob begat Joseph the hus-
band of Mary, of whom was
borne that Iesus which is called
Christ.

The birth of Iesus Christ was
on this wise. When his mother
Mary was married to Joseph, be-
fore they came together, shee was
founde with childe by the holy
Ghost. When Joseph her husband
being a perfect man, and loath to
defame her, was minded to put
her away secretly. While he thus
thought, behold, the Angell of the
Lord appeared vnto him in a
dream, saying, Joseph, the sonne
of David, feare not to take vnto
thee Mary thy wife.

of Vertue.

For that which is conceived in her, is of þe holy Ghost. She shall bring forth a Sonne, & thou shalt call his name Iesus: for he shall save his people from their sinnes. All this was done, to fulfill that which was spoken of the Lord by the Prophet Esay, saying, Behold, a Mayde shall bee with child, and shall bring forth a Sonne, and they shall call his name Emanuel, which is by interpretation, God with vs, or God and man.

The Angell Gabriel was sent from God vnto a City of Galile named Nazareth, to a Virgine spoused to a mā whose name was Ioseph, of the house of David, & the Virgins name was Mary. And the Angell went in vnto her, and sayd, Hyle, full of grace, the Lord is wth thee. Blessed art thou among womē. When she saw him, shee was abashed at his saying, & cast in her minde what manner

The Gouvernance

of saluation that should be. And the Angell sayd vnto her, Feare not, Mary, for thou hast found grace with God, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Iesus. He shall be great, and shall be called the Sonne of the highest. And the Lord God shall giue vnto him the seate of his father Dauid, and hee shall reigne ouer the house of Iacob for euer, and of his Kingdome shall bee none ende. Then sayd Mary vnto the Angel, How shall this be, seeing I know not a man? And the Angell answered and sayd vnto her, The holy Ghost shall come vnto thee, and the power of the highest shall overshadow thee. Therefore also that holy thing which shall be borne of thee, shall bee called the Sonne of God,

Elizabeth was filled with the holy Ghost, & cryed with a loude voice

of Vertue:

boyce and sayd, Blessed art thou among women, and blessed is the fruite of thy wombe. And whence happeneth this to mee, that the Mother of the LORD should come to me, &c.

It fortuned while they were Luk. there, her time was come that 2. she should be deliuered. And she brought forth her first begotten sonne, & wrapped him in swaddling clothes, and layde him in a manger, because there was no roome for them within the Inn.

Behold, I bring you tidings of great ioy that shall come to all the people. For unto you is borne this day in the City of David, a Saviour, which is Christ the Lord.

The Child grew, and waxed strong in spirite, and was filled with wisdom, and the grace of God was with him.

Jesus increased in wisdom
and

The Governance

and age, and in fauour with God
and man.

uk. 5. Blessed is y^e wombe that bare
thee, and the pappes which gaue
thee sucke.

h. The word was made flesh, and
dwelt among vs.

Act. 1. David was a Prophet, and
knew that God had sworne with
an othe to him, that the fruite of
his loynes, that is to say, Christ,
should sit on his seate.

Act. 13. God did set vp David to be the
King, of whom hee reported, say-
ing, I haue found David the son
of Iesse, a man after mine owne
heart, hee shall fulfill all my will.
Of this mans seede hath God, ac-
cording to his promise, brought
forth to the people of Israell a sa-
uiour, euen Iesus.

Rom. 1. Iesus Christ the Sonne of
God, was begotten of the seede
of David, as pertaining to the
flesh.

Christ,

of Vertue.

Christ, as concerning the flesh: Rom.
came of the Israelites. 9.

To Abraham and his seed were Gal.
the promises made. He saith not, 13.
In the seeds, as many: but, In thy
seed, as in one, which is Christ.

When the time was full come, Gal.
God sent his son, borne of a wo- 5.
man, and made bound unto the
law, to redēme them, which were
vnder the law, that wee through
election might receiue the inheri-
tance that belongeth vnto the na-
turall sonne.

Christ being in the shape of Phil.
God, and thinking it no robbery 2.
to be equall with God, neverthe-
lesse made himselfe of no reputa-
tion, and tooke on him the shape
of a seruant, and became like vnto
men, and was found in his ap-
parell as a man.

Without doubt great is y^e mi- 2. Tim.
serie of godlinesse: God was she- 3.
wed in the flesh, was iustified in
the

The Governance

the spirite, was seene of Angels,
was preached vnto the Gentiles,
was beloued on in earth, and re-
ceiued vp in glory.

2.Ti. Remember that Iesus Christ
2. being of the seede of David, rose
again from death according to
my Gospell.

Hcb. Hee that sanctifieth, and they
2. which are sanctified, are al of one.
For which causes sake hee is not
ashamed to call them brethren,
saying, I will declare thy name
to my brethren, and in the midst
of the congregation will I prayse
thee. And againe, Behold, here am
I, and the children which GOD
hath giuen me, For as much then
as the children were partakers of
flesh and bloud, hee also himselte
likewise tooke part with them,
for to put downe through death
him that had Lordship ouer death,
that is to say, the deuill, and that
hee might deliuer them, which
through

of Vertue.

through feare of death were all their life time in danger of bondage. For hee in no condition taketh on him the Angels, but the seede of Abraham taketh hee on him. Wherefore in all things it became him to be made like vnto his brethren, that hee might bee mercifull, & a faithfull hie Priest in things concerning God, for to purge the peoples finnes. For that it fortuneth himselfe to bee tempted, hee is able to succour them also that are tempted.

Dearely beloved, beleue not 1. Ich.
every spirit, but proue the spirits 4.
whether they are of God, or not.
For many false Prophets are
gone out into the world. Hereby
shall ye know the spirite of God.
Every spirite that confesseth that
Jesus Christ is come in the flesh,
is of God. And every spirit, which
confesseth not that Jesus Christ
is come in the flesh, is not of God.
And

The Gouvernance

And this is the spirit of Antichrist, of whom ye haue heard, how that he should come, and euen now already is he in the world.

Ioh.

2.

Many deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. This is a deceiuer and an Antichrist.

Examples out of the new Testament.

Lnk.

1.

When the time was come, that the blessed promised seed should bee borne, God sent his messenger Gabriel vnto that holy Virgine Mary, which was of the house of David, which among many other things, sayd vnto her, Feare not, Mary: For thou hast found grace with God. Behold thou shalt conueine in thy wombe, and beare a Sonne, &c.

Note that y^e Angel saith, Thou shalt conueine. He saith not, be-
uea.

of Vertue.

uen shall conceiue. And the Angell, like as the Prophet, vsed this word conceiue, to declare that the flesh which Christ had, was truly and naturally taken of the substance of his mother Mary the Virgin. For to conceiue, is none other thing, than a woman to be a very true and naturall mother, by ministring part of her corporall substance to her child, whereof also as the child is formed and made. Now on this manner, by the working of the holy Ghost, without the seed of man, did this blessed Virgin conceiue Christ. It therefore truly followeth, that Christ brought not his body with him from heauen, but receiued it of the naturall substance of his mother Mary.

And because wee should not doubt of this thing, the Angell calleth Iesus, Maries son. If Christ had not takē his humanity of the blessed

The Gouvernance

blessed virgin, of her nature and substance, and so bee made very true and perfect man, the Angell had not sayd truth, when he called Christ her sonne. For neither should Mary haue beene Christs mother, nor Christ Maries sonne. And so should the Angell haue brought a false and lying message from G O D, which is the selte truth.. But let God be true, and all heretikes liers.

The godly and vertuous woman Elizabeth, wife to Zacharie the priest, sayd to Mary her Cousen, being newly conceiued with childe, through the operation of the holy Ghost: Blessed art thou among women, & blessed is the fruit of thy wombe. And whence happeneth this vnto me, that the mother of my Lord should come vnto me? Whatsoeuer this holy woman saith here, it must needes be beleeeued as an infallible truth.

For

of Vertue.

For she speaketh not of her owne head, but as shee was filled with the holy Ghost. In this her salutation, shee calleth Christ the fruit of Maries wombe. If Christ be the fruit of Maries wombe, as vndoubtedly he is, then is Christ made of the substance of Mary, and is her true and natural sonne: or else were it a manifest lye, to cal Christ the fruit of her wombe. Who is so mad, to call a thing the fruite of a tree, that neuer had the nature of a tree? Were it not double madnesse, to call a pearce, the fruite of a cherry tree? so great a fondnes and a greater lye had it beene, to call Christ the fruite of Maries womb, if he had brought his body with him from heauen or from any other place. But as it is truly sayd, This Pearce is the fruite of a Pearce tree, because it had his being and naturall substance of the nature & substance
of

The Gouvernance

of a pearce tree, so likewise is it truly sayd, Christ is the fruit of Mariens wombe, because hee had his being and naturall substance as concerning his humanitie, of the nature and substance of Marie. Let God therefore be true, & all heretikes liars.

Luk.
12.

Iesus, saith Luke, grew in wisdom and age. This also declareth Christ to be true man, seeing hee grew in age and strength of body, yea and also in wisdom, after the manner of other children, although in the gifts of the mind he farre excelled all other men, as the Scriptures testifie. God, saith David, even thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes. Saint Iohn Baptist also speaketh of Christ on this manner, God giveth not the spirit by measure unto him.

If Christ had brought his body
dy

of Vertue.

die with him frō heauē, so could not Christes body haue beene a naturall body, nor haue growne after the maner, of other children, but should haue bin as big when it came frō heauen into the Virgines wombe, as it was on the same day that it was put to death: but the holy Scriptures teach vs, that Christ is the fruite of Maries wombe, that he is her sonne, that he was borne a little childe, and grew in age after the manner of other children, vntill he became a perfect mā. It therefore truly followeth, that hee brought not his body with him from heauen, or I know not from whence, as the wicked Anabaptists teach at this present, but that hee vnfainedly tooke it of Mary his mother, and is her true and naturall sonne, formed and made of the nature and substance of her body. Let God therefore be true, & all heretikes lyars.

Christ

The Gouvernance

Christ calleth himselfe many times in the Gospell, the sonne of man, to declare, that as concerning the flesh, he is the sonne of Abraham, and of Dauid, for as much as hee tooke his manhood of Mary, which was of the stocke and kindred of Abraham and Dauid, to whom God promised, that of their seed and of the fruite of their wombe one should be borne in whom all nations of the earth shall be blessed. So is it euident, that Christ is the naturall sonne of Mary the Virgin. Let GOD therefore be true, and all heretikes lyers.

Christ in many places of the holy Scripture, is called the sonne of Dauid, not onely because hee was promised vnto Dauid, but because he came of his kindred, and tooke flesh and bloud of his stocke and familie, euen of the most vndefiled Virgin Mary his mother

of Vertue.

mother. Christ therefore is true and perfect man of the blessed Virgin, and had no fantastick nor heavenly body. Let G O D therefore be true, and all heretikes lyers.

Christ was borne, wrapped in clouts, layde in a manger, fed, circumcised, embraced in armes, grew, was made strong in spirit, profited in wisdom and age, hungred, thirsted, ate, dranke, wept, was weary, slept, reioyced, was mooued with wrath, and indignation, sorrowed, was heauy, sad, was in such an agouy, that his sweate was like drops of bloud trickling downe to the ground, feared death, and at the last suffered the most spitefull death of the Crosse, and was buried. All these are manifest tokens and euident signes of Christes true manhood. Neither could he haue done or suffered these things, if he had

The Gouvernance

had a fantastieall body, or a body brought from heauen. Let God therefore be true, & all herenkes lyers.

Luk.
24.

Christ, after his resurrection, appeared vnto his Disciples, and sayd vnto them, Peace be vnto you. The Disciples being abashed and afrayd, and supposing that they had seene a spirit, he said vnto them, Why are ye troubled and why doe thoughts arise in your hearts? Behold my hands and my fete, that it is euē I my selfe, handle mee and see: for a spirit hath not flesh and bones, as yē see me haue.

Here Christ, after his resurrection, proued and shewed himselfe not to be a fantastieall, but a very mā, not to haue an heauēly body, but a body of flesh & bones. And to declare himselfe true & perfect man, hee did eate before them a
piece

of Vertue.

piece of a broyled fish, and of an hony combe Let God therefore be true and all heretikes lyers.

Peter in a certaine Sermon, A ct. declared vnto the Iewes, 2. that Christ, as concerning the flesh, came of y^e fruit of Dauids loynes.

In the which words he manifestly declareth his faith concerning Christes humanitie, which is, that Christ is very man, comming of the seede of Dauid, and taking his manhood of the blessed virgin, which came of the stocke of Dauid. Hereof may we also learne, that the true and christian faith is, to beleue that Iesus Christ tooke his flesh of Mary his mother, & brought not his body with him from heauen, as the wicked Anabaptistes hold.

Paul in his Epistle to the Romanes, plainly teacheth, y^e
Christ

The Gouvernance

Christ, as concerning the flesh, came of y^e fathers of the old Testament, that is to say, Abraham Isaac, Jacob, David, &c.

Gala.

4.

In his epistle to the Galathians he saith, that when y^e time was full come, God sent his son made of a woman.

He saith not, that he was made afore of the Elementes in the aire, or that he brought his body in him frō heave, but that he was made of a woman, that is to say, took his beginning & naturall substance of Mary his mother, concerning his humanity.

2 Tim. 8. A Gain in his first Epistle vnto Timothie, he nameth the

man Jesus Christ, a mediator betweene God and man.

This name Mediator, proueth Christ both God and man. For he that should be a mediator between god & man, to set the at one y^e were at debate, make peace

of Vertue.

peace among them that before
did disagree, & conyone them
to perpetual amity, w^h before
were enemies one to another,
yea, and by his owne dignity,
worthinesse, & iustice, make a
Loue-day for euer & euer, be-
tweene God & man, must haue
in him both the nature of God
and the nature of man. Christ is
that one and alone Mediatour,
which hath by his death & pas-
sion set God & man together
in an everlasting peace & quiet-
nesse, which before through sin
were at strife and debate. As
Christ therefore is true god, so is
he true man. God, I say, of god
the father, & man of vs, of our
flesh & of our bloud, or els shuld
blessed Paul erre, which calleth
him a mediatour. But let God
be true & all heretikes liars.

Finally, in his Epistle to the
hebrews after that he had spokē

The Gouvernance

much of the diuine nature of Christ, prouing Christ to be verry God, hee also setteth foorth Christes humanity, and proueth him to be true & naturall man, made of our flesh & of our bloud, this alone excepted, that we receiue our nature wth sin, & in sin, & by natural coniunctiō: Christ receiued his humanity of his mother without sin, without the company of any mā, by the operatiō of y^e holy Ghost. But let vs heare the words of the Apostle.

Heb. 2. For as much as the children were partakers of the flesh and bloud, he also himselfe likewise tooke part with them.

Hete S. Paul declareth euidently, that as the childrē, that is to say mē be partakers of flesh & bloud, so likewise Christ (because he might destroy him that had Lordship ouer death, that is to say the deuill, by the death in
his

of Vertue.

his own body) was made partaker of the same, that is, of flesh and bloud. No man doubteth, that our flesh is of the nature & substance of a womā: no more is it to be doubted, y^e Christ took his flesh of the nature and substance of Mary his mother, seeing the Epistle sayeth, that Christ was made partaker of flesh and bloud w^{ch} vs. This could he not haue beene, if hee had brought his body with him from heauē, or had takē it of any other than of a naturall woman, although a pure and vndefiled Virgine.

Therefore like as a man taketh his nature of his parents, so likewise took Christ his humane nature of the blessed Virgin his mother. Hee sayth moreover (He) meaning Christ, in no place taketh on him the Angels, but the seed of Abraham taketh he on him.

The Gouvernance

Here the Apostle manifestly confuteth y^e wicked opinion of them, which teach that Christ had a celestiaall body, or a body made of the aire, & plainly affirmeth that he took the seed of Abraham, y^e is to say, was made & became very true & naturall mā of the kindred of Abraham, according to Gods promise. So that al that euer he had, cōcerning his humanity, he had it of the blessed virgine. which came of the stocke of Abraham.

Again he saith, In al things it becam him to be made like vnto his brethren. Here S. Paul confesseth y^e Christ was made like vnto vs in al things: which thing by no means could bee true, if he had not takē vpō him our nature & substāce. If he be like vnto vs in al things (sin only except) so followeth it, y^e hee is of the same nature, and of the same

of Vertue.

same flesh & bloud that we are,
or else could not be like vnto
vs in all things. And so should
this holy Apostle and all other
godly writers & teachers haue
brought vs in error. But let god
be true, and all heretikes liers.

Now wee haue learned both
truly & fully, of the holy scrip-
tures, which are infallible veri-
ties, y^e Christ was conceived by
the holy Ghost, & borne of the
virgin Mary. By the whc word
(of) we belecue, that hee tooke
his humanity of her substance,
& had none other beginning
as touching his humanity, than
in hir & of hir, by the operatiō
of the holy Ghost: so that wee
may truely conclude, that as
Christ is very God, of God the
father, without a mother, so is
he very mā, of Mary his mother
without any father. Therefore
may his Godhead bee as iustly

The Governance

denied, as his manhood & flesh taking of the blessed virgin Mary. But Christ abideth very God and very man, whatsoeuer the wicked heretikes bable. Cursed therefore bee Cerdo, Marcian, and Marces, which taught that Christ appeared as man, and yet had no part of true manhoode, in him, but onely had a fantasti-call body.

Cursed be Corinthus, which taught, y^e Iesus was begotten of Ioseph & Mary, after y^e maner of other mē, & that Christ came dowue from aboue vnto Iesus. Cursed be the Ebonits, y^e Theodosians, the Antimonians and the Photinians, which affirmed that Christ was borne of the virgin onely mā & not God. Cursed be Apelles, which taught, y^e Christ had his body of the elements in y^e ayre. Cursed be Valentinus, which said, that Christ brought

of Vertue.

brought his body with him frō
heauen, & tooke no flesh of the
virgin Mary, but passed thorow
her, as water thorow a pipe. Cursed
be his Apes & Anabaptists,
which in these our dayes haue
rayed vp that most detestable
and horrible heresie. Cursed and
confounded bee all they which
wth their hearts doe not belecue,
and with their mouthes vnfa-
nedly confesse, that Iesus Christ
is both God & man: to whom
be glory for euer, Amen.

*Against the grosse & fantastick
opinion of Papists, which affirme
that Christs naturall body and
bloud, is carnally eaten and drū-
ken in the Lords supper.*

IF the deuil or the Pope, or any
of their impes goe about with
Sophisticall reasons to perswade
thee that Christ is natural in the
bread & wine, or that the bread

The Governance

and wine is turned vnto the real
and naturall body and bloud of
Christ, euen as he receiued it of
the blessed virgin, suffer not thy
selte to be beguiled & mocked,
but valiantly resist them with
these sentences and histories of
Gods most holy word.

Sentences out of the olde Testament.

Psa. **T**he Lord is in his holy tem-
11. ple, the Lords seate is in hea-
uen.

Psa. The Lord looked downe from
13. heauen vpon the childre of men,
to see if there were any that
would vnderstand and seeke af-
ter God.

Psa. God is gone vp with a merry
47. noyse, and the Lord with the
sound of the trumpet.

Psa. God sitteth vpon his holy seat.
68. Then art gone vp on high (O
Christ) thou hast led captiuitie
captiue, & receiued gifts for men.

Sing

of Vertue.

Sing vnto God (O yee king-
domes of the earth) O sing prai-
ses vnto the Lord, which sitteth
in the heauens ouer all.

He looked downe frō his sanc- Psa.
tuary, euen out of heauen did 102.
the Lord behold the earth, that
he might heare the mourninges of
such as be in captiuitie, and deli-
uer the children appoynted vnto
death.

The Lord hath prepared his Psa.
seate in heauen, & his kingdome 103,
ruleth ouer all.

O Lord my God, thou art be. Psa.
come exceeding glozious, thou 104.
art clothed with maiesty and ho-
uour, thou deckest thy seife with
light as it were with a garment,
and spreadest out the heauens
like a curtayne. Thou layest the
beames of thy chambers in the
waters, and makest the cloudes
thy charets, & walkest vpon the
loings of the wind.

The

The Gouvernance

Psa. The Lord said vnto my Lord,
10. Sit thou on my right hand, vntill I make thine enemies thy footstole.

Psa. The Lord is hie aboue al hea-
113. then, and his glory aboue the heauens. Who is like vnto the Lord our God, y^e hath his dwelling so hie, & yet humbleth himselfe to behold the things that are in heauen and earth?

Psa. Wherefore shall the heathen
115. say, Where is now their God? As for our God, he is in heauen, he hath done whatsoeuer pleased him.

Psa. Vnto the, O Lord, lift I vp
133. my eyes, which dwellest in the heauens.

Psa. Whither shall I go from thy
129. spirit, or whither shal I flie from thy presence? If I clime vp into heauen, thou art there, &c.

3 Reg. Will God dwell on the earth:
8. Behold, the heauens, & heauens
of

of Vertue.

of all heauens, are not able to
contayne thee: And how should
then this house do it, that I haue
builded?

The house which I build shall 2. Par.
be great, for great is our God 2.
aboue all gods. But who is able
to build him an house, when that
heauen, & heauen aboue all hea-
uens, is not able to receiue him.

God is higher than heauen, Iob.
what art thou able to do: Deeper 11.
than hell, how wilt thou then
know him: His length exceedeth
the length of the earth, and his
breadth the breadth of the sea.

Thus saith the Lord, Heauen E. say.
is my seate, and the earth is my 65.
foote steele, where shall now the
house stand, that yee shall build
vnto me: And where shall bee
the place that I will dwell in?

Sentences out of the new
Testament,

The Gouvernance

Mat. 13. If any man say vnto you, Lo, here is Christ, or there is christ, beleue it not. For there shall arise false anoynted and false teachers, and shall shew great miracles & wonders: in so much, that if it were possible, the very elect should be deceiued. Behold, I haue told you afore. Wherefore if they say vnto you, Behold, he is in the desert, goe not pee forth, behold he is in the secret places, beleue it not. For as the lightning cometh out of the East, & appeareth into the West, so shall the coming of the sonne of man be.

Mat. 25. Ye haue the poore, alwaies with you, but me shall ye not haue alwayes.

Mat. 16. And when the Lord had spoken vnto them, he was receiued into heauen, and is set downe on the right hand of God.

Luk. 24. It came to passe, as Christ blessed

of Vertue.

bleſſed them, hee departed from
them, and was carried by into
heauen.

I goe to prepare a place for Ioh.
you, And if I goe to prepare a 24.
place for you, I wil come againe,
and receiue you euen vnto my
ſelfe, that where I am, there ye
may be alſo.

If ye loued me, ye would re-
ioyce, becauſe I ſayd, I goe vn-
to the father.

Now I goe my way to him Ioh.
that ſent me, and none of you as- 16.
keeth me whither I goe. But be-
cauſe I haue ſaid ſuch things vn-
to you, your hearts are full of ſor-
row. Neuertheleſſe I tel you the
truth, it is expedient for you that
I goe away. For if I goe not a-
way, that Comforter will not
come vnto you. But if I depart,
I will ſend him vnto you.

I went out from y father, and
came into the world. Agayne,

The Gouerhance

I leaue the world, and go to the Father.

Rom. 8. It is Christ which dyed, yea rather which is risen againe, which is also on the right hand of God.

I Cor. 13. So oft as ye shall eate of this bread, and drinke of the cup, yæ shall remember the Lords death till he come.

Eph. 1. God the Father raised Christ from the dead, and set him on his right hand in heauenly things, aboue all rule, power, might dominion, & aboue all names that are named, not in this world only, but also in the world to come.

Eph. 4. Christ is gone vp on high, and hath led captiuitie captiue, and hath giuen gifts vnto men.

That he ascended, what meaneth it, but that he also descended first, into the lowest parts of the earth?

He that descended, is euen the same

of Vertue.

same also that ascended vp, euen
aboue all heauens, to fulfill all
things.

God hath exalted Christ on
high, & giuen him a name, which
is aboue all names, that in the
name of Iesu euery knée should
bow, both in heauen, and things
in earth, and things vnder the
earth.

If yee bee risen agayne with Col.
Christ, seeke those things which 3.
are aboue, where Christ sitteth
on the right hand of God.

Whensoeuer Christ (which is
our life) shall shew himselfe, the
shall we also appeare with him
in glorie.

The Lord himselfe shall come 1. Thes.
downe from heauē with a shout, 4.
and the voyce of the Archangell
and trampe of God, &c.

Christ the sonne of God, being Heb.
the brightnes of his fathers glo- 1.
rie, and the very Image of his
substance

The Gouvernance

substance ruling all things with the word of his power, hath by his owne persō purged our sins, and sitteth on the right hand of the Maiestie on high.

Heb. 10. This man Christ, after that hee had offered one sacrifice for sinnes, sitteth downe for euer on the right hand of God, and from henceforth carrieth till his foes be made his footstole.

Heb. 12. Let vs run with patience vnto the battaile that is set before vs, looking vnto Iesus the captain and finisher of our faith, which for the ioy that was set before him, abode the crosse, and despised the shame, and is set downe on the right hand of the throne of God.

1. Pet. 3. Iesus Christ is on the right hand of God, and is gone into heauen, Angels, power and might subdued vnto him.

Exam-

of Vertue.

Examples out of the new
Testament.

When Iesus had spoken these A ct.
things, while the Disciples 7.
beheld him, he was taken vp on
hie, and a cloud receiued him vp
out of their sight.

And while they looked vp sted-
fastly toward heauen, as hee
went, behold, two men stood by
them in white apparel, which al-
so said, Ye men of Galilee, why
stand ye gazing vp to heauen?
This same Iesus, which is take
from you into heauen, shall so
come, euen as ye haue seene him
goe into heauen.

Steeuen being full of the ho A ct.
ly Ghost, looked vp stedfastly 7.
with his eyes into heauen, and
saw the glory of God, and Iesus
standing on y^e right hand of God,
and

The Gouvernance

and sayd, Behold, I see the hea-
uens open, and the sonne of man
standing on the right hand of
God.

Act.

9.

When Saul iournied, it for-
tuned that as he was come nigh
to Damasco suddenly there shi-
ned round about him a light frō
heaven, and hee fell to the earth,
and heard a voyce saying vnto
him, Saul, Saul, why persecutest
thou me? And he said, What art
thou Lord? and the Lord said, I
am Jesus, whom thou persecus-
test, &c.

*Against the plucking away of thy
trust and confidence from Christ
and his merits, to put in the me-
rites of other creatures, or thine
owne good workes, or the inter-
cession of Saints, or the sacrifice
of the Popish Masse.*

If

of Vertue.

IF Sathan, by his subtile & crafty suggestion, seeking thy damnation, goe about to pluck thy faith, confidence, and trust, from Christ his blood and his merits, to repose it in the merits of men, or in thine owne good deeds, works, & merites, or in the intercession of Saints, or in the sacrifice of the Popish Masse, so that thy whole saluation shall not hang on Christ & his deservings onely, but rather on some other strange meanes: leane not to his temptations, but manfully resist them, stedfastly abiding in this perswasion, that Christ alone is thy righteousness, and that all thy saluation dependeth on him alone, and on none other thing neither in heauē nor in earth. And that thou maist be confirmed in this faith, let these scriptures which are vndoubted verities, ever be before thy

The Gouvernance

thy eies, & suffer not thy selfe,
either by the crafty assaults of
Sathan, nor by the subtil and
fleshly reasons of any man, to
be plucked from them.

Examples out of the olde Testament.

Gen. 4. Christ is that seed which did
tread downe Sathans head.

Gen. 22. Christ is that seed, in whome
al nations of the world shall be
blessed.

Gen. 49. Christ is the ruler, Duke and
captain, whom al nations haue
so long looked for, which also de-
fendeth his people from the
powe of Sathan.

[Psal. 2. Christ is that Son of God,
whome wee are commanded to
kisse and embrace, lest wee pe-
rish from the right way.

Psal. 3. Christ is our byholder, our
glory, and our streng shield.

9. Christ is y^e Lord, from whome
all

of Vertue.

all health and saluation cometh, and he it is that blesseth his people.

Christ is the Lord, that neuer forsaketh them that trust in him and seeke after him.

Christ is our strength, our sure rock, our bulwark, our refuge, our defence, our buckler, and our mighty saving health, and our sanctuary.

Christ is hee that saucth vs, because it is his pleasure.

Christ saucth the poore oppressed, and laieth full low the high lookes of the proud.

Christ is the Lord, in whom alone our fathers trusted: they trusted, I say, in him, and he deliuered them.

They cried vnto him, & they were made safe, they trusted in him, and they were neuer confounded. Psal. 25.

Christ is that Lord, whose waies

The Gouvernance

waies vniuersall, are mercy and truth to them that seeke after his Testament and ordinances. He it is that will be mercifull to our sinnes, euen for his owne names sake, be they neuer so great.

Christ is our light and our sauing health, whom then shall we feare?

Psa.
27. Christ is the defender of our life, of whom then shall we be afrayde?

Christ is the strength of his people, and the defender of the health of his anoynted.

Psa.
32. Christ is our refuge in all tribulations that assaile vs.

Psa.
33. Christs eyes are vpon them that feare him, and vpon them that trust in his mercy, & he may deliuer their soules from death, and nourish them in the time of hunger.

Christ is gentle: blessed is that man that trusteth in him.

Christ

of Vertue.

Christ beholdeth the righte' Psa.
ous, and heareth their prayer. 47.

Christ is at hand for them
that are troubled in heart, and
hee shall saue the humble and
meeke spirited.

Christ giueth saluation to the Psa.
righteous, and he is their defen- 37.
der in the time of trouble. Hee
helpeth them and delivereth
them, & maketh them free from
sinners, & saucth them, because
they trust in him.

Christ pardoneth all our ini- Psa.
quities, & healeth al our diseases: 103
he delivereth our liues from de-
struction, & crowneeth vs in mero-
cy and louing kindnesse.

Christ is right mild and mer-
cifull, slow vnto wrath, but reas-
dy to forgiveness. Her child th
not ever, neither is he angry al-
waies, he dealeth not with vs af-
ter our sinnes, nor rewardeth vs
according to our wickednesse.

¶

The

The Gouvernance

The height of the heauens is not so pzesent ouer the earth, as is his merciabie goodnes ouer them that worshop him. He setteth our sinnes as far from vs, as is the East from the West.

Neuer was there any father so tender vnto his children, as is the Lord vnto them that worshop him. For it is hee that knoweth our making, hee remembreth that we are but of dust :

That the age of man mortall is like grasse, that he flourisheth like a floure of y field, which as soone as any sharpe wind toucheth it, it is gone, beeing no more found in his place. But the merciabie goodnesse of the Lord is for euer and euer, pzeseruing his worshippers, and the forme of his right wise making, is pzesent with their childers children, so long as they keepe his couenant, and hold his commaundements

of Vertue.

ments in minde to doe them.

Christ is the Lord, with whom Psa.
there is both infinite mercy, and 129.
plenteous redemption: For he it
is that redemeth Israel from all
their sinnes.

Christ is the LORD, yea Esay.
Christ is the Lord indeed, which 43.
putteth away our iniquities for
his owne sake, and will remem-
ber them no more. Neither haue
we any thing, whereby we may
be iustified in his sight.

Christ alone is that Saviour, Esay.
in whom Israel is saved with 45.
an everlasting health.

Christ can no more forget vs, Esay.
than a mother can forget y^e child 49.
of her wombe. And though she
forgetteth her childe, yet cannot
he forget vs: for he hath written
by vs in his hands, so that we
are alway in his sight.

Christ hath taken vpon him

The Gouvernance

our diseases, and bozne away our
sorrowes.

Christ was wounded for our
iniquities, and bruised for our
sinnes.

Christ was offered for vs, be-
cause it was his pleasure.

Christ alone hath trode downe
the vine presse, neither was there
any at all that helped him,

Examples out of the olde.

Testament.

Exod. When God determined to slay
12. all the first bozne in the land
of Egypt, both of man & beast, he
commanded his people, euery
man in his house, to slay a lambe
of a yere old, and without spot,
and with the bloud thereof to an-
oint the vpper doze post, and the
two side postes, that when the
Angell, which smote the land of
Egypt, should see the bloud, hee
might passe ouer them, and not
destroy

of Vertue.

destroy them. This paschal lamb
of the Jewes, is a figure of the
true paschal lambe, Iesus Christ
the Lord, which is the pure and
undefiled lamb of God, which of-
fered himselfe a sweete smelling
sacrifice vnto God for vs, which
neuer committed sin, and in his
mouth no guile was found. For
as the blood of the lambe sprin-
kled on the doore postes of the Is-
raelites, did drine away þe auen-
ger, and kept harmeles the first
begotten of þe Israelites: so like-
wise the blood of Christ sprinkled
in the hearts of men by faith, dri-
ueth Sathan, sinne, deatʰ, despe-
ration, and hell from them, puri-
fieth their consciences, maketh
their hearts merry, setteth them
at one with God, and bringeth
euerlasting life, as Saint Iohn
saith, Behold the lambe of God,
which taketh away the sinne of
the world.

The Gouvernance

- Cor. 5. Hereto agreeth the saying of S. Paul, Christ our Pascheouer is offered by for vs.
- Exo. 16. Christ was figured by Manna, which God gaue from heauen unto the Israelites, to eate in the desert.
- Sap. 16. For as that bread was very pleasant, & good in taste, and had in it the saueur of all swete and dainty meates, so that they which did eate of that, needed none other meate: Euen so likewise is Christ the most swete and pleasant bread, that came downe from heauen.
- Psa. 78. He that eateth of this bread, shall liue for ever, neither needeth hee to follow any other strange repast. For in Christ, the soule of a Christian man through faith findeth enough to feede vpon.
- Exo. 17. The rocke, out of the which, plenty of swete waters gushed out for the comfort of the thirsty Israelites

of Vertue.

Israelites in the wilderness signified Christ also, as Saint Paul doth declare. For as that rocke gave out abundance of sweet and pleasant waters, to the great comfort of the people of Israel, which otherwise should haue perished: so likewise is Christ the rocke, out of the which floweth plenty of heavenly waters, comfortable for the thirstie soule, which otherwise cannot be succoured, but must needs perish. And hee that drinketh of these heavenly waters, which come out of the rocke Christ, shall not neede to seeke after the stinking and dirty puddles of other. For in this Christ, he shall find plenty of waters to drinke, yea, and that vnto the uttermost, for his soules health, as Christ himselfe sayth:

Whoso:uer shall drinke of Ioh.
the water that I shall giue him, 4.

The Gōuernance

shall neuer more be athirst, but
the water that I shall giue him,
shall be in him a well of water,
springing vp into euerlasting
life.

Num. The brassen Serpent in holde
21. law, was a figure also of Christ.

For as those which were bitten
of the fire Serpents, were
made whole, when they looked
vpon y^e brassen Serpent for their
saiths sake, which they had in the
promise of God annexed vnto
the Serpent: so likewise they
that are wounded with the fire
darts of Satā, are made whole,
whensoeuer they behold with
the eyes of the inward man by
saith. Iesus Christ which was
crucified for our sinne, as Christ
himselſe testifieth, sayng, As
Moyses lifted vp the Serpent in
the wilderness, euen so must the
sonne of man be lifted vp, that
none y^e belaueth in him, perish,
but haue euerlasting life. Sen-

of Vertue.

Sentences out of the new Testament,

Christ is called a Saviour: Mar.
so: hee it is that saueth his 6.
people from their finnes.

Christ came not to call the iu. Ma-
ficiaries, but sinners to repen. I I.
tance.

Christ calleth all them that la-
bour and are laden, and he pro-
miseth that he will refresh them.

Christ is the true light, which Ioh.
lightneth every man that com- 3.
meth into the world.

Christ is our Lord, of whose Ioh.
folnesse all we haue recieued, & 1.
uen grace for grace. For the law
was giuen by Moses, but grace
and grace came by Jesus Christ.

Christ is that Lambe of God,
which taketh away the finnes of
the world.

As Moyses lifted vp the Ser. Ioh.
pent 3.

The Governance

pent in the wilderness, so must the Sonne of man bee lifted up, that every one that believeth in him, may not perish, but have everlasting life. For God loveth the world so fervently, that hee gaue his only begotten Sonne, that every one that believeth in him, may not perish, but have everlasting life.

Ioh.

4.

For God sent not his sonne into the world to condemne the world, but that the world should be saved by him. He that believeth in the Sonne hath everlasting life, but he that believeth not in the Sonne, shall not see life, but the wrath of God abideth upon him.

Christ giveth that living water, wherof whosoever drinketh, shall never more thirst, but that water shall bee unto him a fountayne of water, that springeth up into eternall life.

Christ

of Vertue.

Christ is that bread of life, Ioh.
which came down from heauen. 6.
If any man eate of that bread,
he shall liue for euer.

Christ alone the Son of God Ioh.
maketh vs free. 8.

Christ is the doore. If any Ioh.
man enter in by him, he shall be 10.
safe.

For he shall goe in, and come
out, and find pasture.

Christ is that good shephard
which gaue his life for his
sheepe.

Christ is the resurrection and Ioh.
life, he that beleeueth in him, al- 11.
though he were dead, shall liue,
and euery one y liueth, and be-
leeueth in him, shall neuer dye.

Christ is y light of the world, Ioh.
and came into the world for this 12.
purpose, that euery one that be-
leeueth in him, should not abide
in darknesse.

Christ is the way, trueth and
life.

The Gouvernance

Ioh. 14. life. No man cometh vnto the Father but by him.

Ioh. 15. Christ is that mighty Prince which hath overcome the world.

Act. 4. There is none other name giuen vnto men vnder heauen, wherein they must be saued, but onely that name of Christ. Forther is there any saluation in any other, but in him alone.

Act. 10. Christ is ordayned of God, a Judge of quicke & dead. To him giue all the Prophets witnesse, that through his name, all that beleue in him, shall receiue remission of sinnes.

Act. 14. Through Christ is preached vnto vs the forgiveness of sinnes: so that by him, all that beleue, are iustified from all things, from which we could not bee iustified by the law of Moyses. The righteousness, no doubt, which is good before God, cometh by y^e faith of Jesus Christ vnto all, & vpon
all

of Vertue. I

all that beleue. There is no dif. Rom.
ference, for all haue sinned, and 3.
want the gloze of God, but are
iustified freely by his grace,
through the redemption that is
in Christ Iesu, to whom GOD
hath made a seate of mercy
through faith in his blood, to
shew the righteousness, which
before him is of valour.

Christ dyed for our sinnes, and Rom.
rose againe for our iustification. 4.

Wee being iustified by faith, Rom.
are at peace with God through 5.
our Lord Iesus Christ, by whom
wee haue a way in through faith
vnto this grace, wherein wee
stand, and reioyce in hope of the
praise that shall be giuen of God

God setteth out his loue & he
hath to vs, soasmuch as while
we were yet sinners, Christ dyed
for vs. Much more then now (be-
ing iustified in his blood) shal we
bee saued from wrath through
him

The Gouvernance

him. For if when we were enemies, we were reconciled to God, by the death of his Sonnes: much more seeing we are reconciled, we shall bee preserved by his life. Not only so, but we also ioy in God by our Lord Jesus Christ, by whom we have received the atonement.

Read the whole Chapter,

Rom. 6. **E**uerlasting life is the gift of God, through Jesus Christ our Lord.

Rom. 8. There is no damnation to them which are in Christ Jesus, which walke not after the flesh, but after the spirit: For the law of the spirite that bringeth life through Jesus Christ, hath made us free from the law of sin and death.

W^e knowe, that all things worke for the best unto them y^e loue God, which also are called

of Vertue.

led of purpose. For those which
he knewe before, he also ordained
before, that they should be alike
fashioned to the shape of his son,
that he might be the first begotten
son among many brethren. And
whom he appointed before, them
also he called. And which he cal-
led, them also he iustified: which
he iustified, the also he glorified.

What shall wee then say to
these things? If God be on our
side, who can bee against vs,
which spared not his owne son,
but gave him for vs all, how shall
he not to him giue vs all things
also: Who shall lay any thing to
the charge of Gods chosen? It is
God that iustificeth, who the shall
condemne? It is Christ which
is dead, yea rather which is risen
again, which is also on the
right hand of God, and maketh
intercession for vs.

Christ is the end of the Law, Ro, 10.

The Governanc

to iustifie all that beleue. Whoso
soever beleueth on Christ, shall
not be ashamed. There is no dif-
ference betwene the Jewe and
the Gentile: For one is Lord
ouer all that call vpon him: for
whosoever shall call on the name
of the Lord, shall be safe.

1 Cor. Christ is made of G D D,
1. our wisdom, our righteous-
nesse, our sanctification, and re-
demption.

1. Cor. Christ our Easter Lambe is
5. offered by for vs.

2 Cor. We are washed, we are sanc-
6. tified, yea, we are iustified by the
name of the Lord Iesu, and by
the spirit of our God.

2 Cor. The liberality of our Lord
8. Iesus Christ is great, which
though he were rich, yet for our
sakes he became poore, that we
through his pouerty might bee
made rich.

Gal, 2 If righteousness come of the
law

of Vertue.

law then died Christ in baine.

Christ hath deliuered vs from Gal. 3.
the curse of the law, & was made
accursed for vs.

Stand fast in the liberty wher Gal. 5.
with Christ hath made vs free,
and wrap not your selues agains
in the yoke of bondage.

We are gone quite fro Christ,
as many as are iustified by the
law, and are fallen from grace,
For we looke in spirit to be iusti-
fied through faith. For in Iesu
Christ neyther is circumcision
any thing woorth, neyther uncir-
cumcision, but faith, which by
loue is mighty in operation.

God forbid, that I should re-
ioyce in any thing, but onely in
the crosse, death, and passion of
our Lord Iesus Christ.

Blessed be God the father of
our lord Iesu Christ, which hath
blessed vs w all maner of spiri-
tuall blessing in heauenly things
by Christ. By

The Governance

Eph.

1.

By Christ we haue redemption through his blood, euen the forgiveness of sinnes, according to the riches of his grace, which he shed on vs abundantly in all wisdom and prudence.

Eph.

2.

God, which is rich in mercy, through his great loue, where with he loued vs, euen when we were dead in sinne, hath quickned vs together in Christ (for by grace are ye saued) and hath raised vs vp together, and made vs sit together in heavenly things through Christ Iesus.

By grace ye are made safe, through faith, & that not of your selues. For it is the gift of God, and commeth not of works, lest any man should boast himselfe.

Wee were strangers and far off, but now wee are made nigh by the blood of Christ.

Christ is our peace.

By Christ Iesu our Lord are we

of Vertue.

wee bound to draw nigh, in the
trust which we haue by faith on
him. Ephe. 3.

Christ is ascended vp on high,
and hath led captivity captiue, 4.
and hath giuen gifts vnto men.

In Christ haue we redemption
on through his blood, that is to
say, forgiveness of sinnes. Col. 1.

By Christ through the blood
of his crosse, are al things recon-
ciled to God the Father, and set
at peace both in heauen and in
earth.

This is a true saying, and by
all meanes worthy to be recei-
ued that Christ Iesus came into
this world to saue sinners. 2. Tim. 1.

There is one God, & one Me-
diator betwene God and man, 2.
which is that man Christ Iesus,
which gaue himselfe a ransome
for all men.

God hath not saued vs for the
deedes of righteousness which 3.

The Governance

Tic. we haue wrought, but of his
3. merey hath he saued vs.

1. Pet. Wee are not redeemed with
1. corruptible silver and gold, from
our vaine conuersation, which
we receiued by the traditions of
the fathers, but by the precious
blood of Christ, as of a lamb vn-
defiled and without spot.

1. Pe. Christ is the shepheard and bi-
2. shop of our soules.

1. Ioh. The blood of Iesus Christ
1. Gods Sonne, maketh vs cleane
from all sinne.

1. Ioh. If any man sinne, we haue an
2. advocate with the father, Iesus
Christ that righteous one, and he
is a mercy stocke for our sinnes:
not for our sinnes onely, but also
for the sinnes of the world.

Our sinnes are forgiven vs in
the name of Christ.

Ioh. For this purpose appeared the
3. sonne of God, to loose the works
of the Deuill.

of Vertue.

In this appeareth the loue of God towards vs, because that God sent his only begotten son into the world, that wee might liue through him. Herein is loue, not that wee loue God, but that he loued vs, and sent his sonne to be a sacrifice for our finnes.

Christ in his owne person hath Heb. purgd our finnes.

Christ through death put down him y^e had rule ouer death, that is to say, the deuill, & hath made vs free from danger of bondage. In that Christ himselfe suffered and was tempted, hee is able to succour them that are tempted.

Wee haue not an high priest Heb. which cannot haue compassion 5. on our infirmities, but was in all points tempted like as we are, but yet without sinne. Let vs therefore go boldly vnto the seat of grace, that wee may receiue mercy, and find grace to helpe in the

The Gouvernance

the time of neede.

Heb.
7.

Christ hath an everlasting priesthood. Wherefore he is able also ever to save them that come unto God by him, soasmuch as hee euer liveth, to make intercession for us.

Heb.
10.

Christ being Bishop of good things to come, came by a greater & more perfect Tabernacle, not made with hands, that is to say, not of this maner building, neither by the blood of Goates, and Calves, but by his owne blood he entred in once for al, into the holy place, and found eternall redemption. For if the blood of Oxen and Goates, & the ashes of a Heifer whē it were sprinkled, purified the uncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternall spirit, offered himselfe without spot to God, purge

of Vertue.

purge your consciences from
dead works, to serue the liuing
God :

And for this cause is hee the
Mediator of the new Testamēt,
that through death which chaun-
ced for the redemption of those
transgressors that were in the
first Testament, they which
were called, might receiue the
promise of eternall inheritance.

Christ now in the end of the
world hath appeared once for
all, to put sinne to flight by the
offering vp of himselfe.

Wee are sanctified by the of Heb.
fering of y body of Iesus Christ 10.
once for all. With one offering
hath Christ made perfect for e-
uer them that are sanctified.

Christ loued vs, and washed Apoc.
vs from our sinnes in his owne 1.
bloud, and made vs Kings
and Priestes vnto God his
Father.

Christ

The Gouvernance

Christ liueth for euer more,
and hath y keies of hell & death.

Apo.
17. Christ is the Lord of Lords,
and King of Kings, & they that
are on his side, are called, and
chosen, and faithfull.

Examples out of the new Testament.

Mat.
3. Christ is that welbeloued son
of God, for whose sake the
heauenly Father is well pleased
with man.

Mat.
18. Christ is that King, which for
gaue the servant the ten thou-
sand talents that he ought:

Luk.
10. Christ is that most louing Sa-
maritane, which healed y woun-
ded man that was halfe dead.

Mat.
15. Christ is y tender shepheard,
which fetched home vnto the
sheepfold, euen vpon his shoul-
ders, the lost shepe.

Christ is that most gentle fa-
ther, which is so great ioy, and
with

of Vertue.

with embracing armes receiued
home agayne the lost sonne.

*Against such as goe about to
disswade the Christian people from
the studying, reading or hearing of
Gods word.*

IF Sathan or any of his impes
goe about to disswade thee, &
to plucke thy miad from study-
ing, reading, or hearing Gods
word, that thou mayst walke in
darknes, and neuer come to the
knowledge of the truth, lest by
this meanes thou shouldest bee
saued: leane not vnto him, but
enarme thy selfe agaynst his
wicked temptations, with these
scriptures following.

Sentences out of the olde
Testament.

Thou shalt tell thy sonne at Exod.
the same day, and say, Wee 13.
cause of that which the Lord did
for mee, when I departed out of
Egypt

The Gouvernance

Egypt, therefore shall it bee a signe vnto thee in thine hand, and a token of remembrance before thine eyes, that the law of the Lord may be in thy mouth, how that the Lord brought thee out of Egypt with a mighty hand.

Speake to the children of Israel, and say vnto them, that they make the gardes vpon the quarters of their garments amongst all your posterities, and put yellow ribands vpon the gardes in the quarters. and the gardes shall serue you, that ye may looke vpon them, & remember all the commaundements of the Lord, and doe them, that yee order not your selues after the meaning of your owne heart, nor go a whooring after your owne eyes. Therefore shall yee remember, and do all my commaundements, and be holy vnto your God.

Deu. 2. Take heede to thy selfe now,
and

of Vertue.

and keepe well thy soule, that thou forget not the things which thine eyes haue seene, and that they departe not out of thy heart all the dayes of thy life; And thou shalt teach them thy children, and thy childrens children.

Hearre, O Israel, the Lord Deu. our GOD is one Lord onely. 6.

And thou shalt loue the Lord thy GOD with all thy heart, with all thy soule, and with all thy might. And these wordes which I commaunde thee this day, shalt thou take to heart, and shalt rehearse them vnto thy children, and shalt talke of them, when thou sittest in thine house, and when thou walkest by the way, when thou liest downe, and when thou rysest vp. And thou shalt binde them for a signe vpon thine hand,

The Governance

and they shall be a token of remembrance before thine eyes, & thou shalt write them upon the postes of thine house, and upon the gates.

Deu.
12.

If yee hearken vnto my commaundemēts which I comaund you this day, that yee loue the Lord your God, and serue him with all your heart, and with all your soule, the will I giue raine vnto your land in due season, early and late, that thou maiest gather in thy corne, thy wine, and thine oyle, & I will giue grasse vpon thy field for the cattell, that ye may eate & be filled. But beware y your heart be not deceiued, that ye go aside, & serue other Gods, & worship them, and then the wrath of the Lord will be hot vpon you, and he shut vp the heauen, & there come no raine, & the earth giue not her increase, and yee perish shortly from the
god

of Vertue.

good land which the Lord hath
giuen you.

Put vp therefore these my
words in your hearts, & in your
soules, and bind them for a signe
vpon your hands, that they be a
token of remembrance before
your eyes, and teach them your
childzen, so that thou talke of
them when thou sittest in thine
house, or walkest by the way,
when thou liest downe, and when
thou risest vp, & write them vpon
the posts of thine house, and vpon
on the gates, that thou and thy
childzen may liue long in the
land, which the Lord sware vnto
thy fathers to giue them, as
long as the dayes of heauen en-
dure vpon earth.

Let my doctrine increase as Deu.
rayne, & my speach flow as doth 2.
the dew: euen as the raine vpon
the grasse, and the drops vpon
the herbe.

The Gouvernance

Take to heart all the wordes which I testifie vnto you this day, that yee commaund yeur children to obserue and doe all these wordes of this law. For it is no vaine word to you, but it is your life, and this word shall prolong your life.

Be strong and very bold, that thou mayst keepe and doe every thing according to the law that Moyses my seruant commanded thee.

Iosua.

1.

Turne not aside from it, neither to the right hand, nor to the left, that thou mayst deale wisely whithersoever y goest. And let not the booke of this lawe depart out of thy mouth, but exercise thy selfe therein day & night, that thou mayst keepe and doe every thing, according to it that is writtten therein.

Then shalt thou prosper in thy wayes, & deale wisely. Doe,
I haue

of Vertue.

I haue commanded thee to bee strong and bold. Feare not, and be not afraid, for the Lord thy God is with thee, wheresoeuer thou goest.

Blessed is the man that delighteth in the law of the Lord, and exerciseth himselfe in his law both day and night.

Lay hand on learning, least the Lord be angry, and so pee perish from the right way.

The law of the Lord is pure, it turneth soules. The witnesse of the Lord is faithfull, it giveth wisdom euen vnto babes.

The statutes of the Lord are right, they reioyce the heart, the commaundement of the Lord is bright, and lightneth the eyes.

The feare of the Lord is holy, it endureth for ever, the iudgements of the Lord are true, & righteous altogether, they are more pleasant, and worthy more to be

The Gouvernance

desired, than gold and precious
stone, yea, they be sweeter than
hony and the hony combe.

Psa.
85. The Lord shal tel in the scrip-
tures of the people and of those
Princes that were in her.

Psa.
113. Blessed is the man whom
thou hast nurtered, O Lord, and
taught him thy law.

Psa.
117. He hath sent his word and hea-
led them, & deliuered them from
their destructions.

Blessed are they that search
his testimonies, and seeke after
him with their whole heart.

Thou hast giuen straitte charge
that thy commandements should
be kept.

O that my wayes were sta-
blished to keep thy statutes: then
should not I bee confounded,
while I haue respect vnto al thy
commandements.

Wherewithall shall a young
man cleanse his way: Merely by
ruling

of Vertue.

ruling himselfe according to thy
word: with my whole heart haue
I sought thee, oh let me not goe
wroong out of thy commaunde-
ments.

Thy words haue I hid with-
in my heart, that I should not
sinne against thee.

Thou rebukest the proud, cur-
sed are they that depart from thy
commandements.

In thy testimonies is my de-
light, yea, thy statutes are my
counsellors.

Teach me, O Lord, the way
of thy statutes, and I shall keepe
it vnto the end.

Oh giue mee vnderstanding,
and I shall keepe thy law, yea, I
shall keepe it with my whole
heart.

Leade mee in the path of thy
commandemēts, for y is my de-
sire: Encline my hart vnto thy
testimonies, and not vnto coue-
tousnesse.

The Governance

The law of thy mouth is better vnto me, than thousands of gold and siluer.

The wicked men haue tolde me tales, but nothing agreeable to thy law. For all thy commandments are true, yet haue the vngodly persecuted me.

If my delight were not in thy law, I should perish in my trouble.

O how sweete are thy words vnto my throte: yea more than hony is vnto my mouth. Thy worde is a Lanterne vnto my feete, and a light vnto my path.

It is hye time for thee, O Lord to lay to thine hand: For they haue destroyed thy law. For I loue thy commandments aboue gold and precious stone,

The preaching of the word, giveth sight, yea, and bringeth forth vnderstanding euen vnto the very babes.

Health

of Vertue.

Health is far from the ungodly
for they regard not thy statutes,

But great is the place that
they have which loue thy law, &
they are not offended at it.

My sonne, if thou wilt receiue **Pro. 2.**
my words, and keepe my com-
mandements by thee, that thine
eare may hearken vnto wisdom,
apply thine heart then to vnder-
standing. For if thou criest after
wisdom, and callest for know-
ledge, if thou seekest after her as
after money, and diggest for her
as for treasure, then shalt thou
vnderstand the feare of the Lord
and find the knowledge of God.

For it is the Lord that giueth
wisdom, out of his mouth com-
meth knowledge & vnderstanding.
He preserveth the welfare of the
righteous, and defendeth them
that walk innocently, he keepeth
them in the right path, & preser-
ueth the way of the Saints. The
shalt

The Governance

Shalt thou vnderstand righteous-
nesse, iudgement and equitie
yea, and euery good path. If wis-
dome enter into thine heart, and
thy soule delight in knowledge,
then shall counsell preserve thee
and vnderstanding shall keepe
thee, that thou maist be deliuered
from the euill way, and from the
man y^e speaketh fro'ward things:
from such as leaue y^e high strasse
and walke in the way of darke-
nesse, which reioyce in doing e-
uill, & delight in wicked things,
whose wayes are crooked, & their
pathes slanderous: That thou
mayest be deliuered also from y^e
strange woman, & from her that
is not thine owne, which giueth
sweete words, forsaketh the hus-
band of her youth, and forgetteth
y^e couenant of her God. For her
house is inclined vnto death, and
her pathes vnto Hell. All they y^e
goe in vnto her, come not again,
neither

of Vertue.

neither take they hold of y way
of life. Loke thou walke in the
good way, and keepe the paths of
the righteous. For the iust shall
dwell in the land, and the Inno-
cents shall remaine in it. but the
vngodly shall be rooted out of the
land, and the wicked doers shall
be taken out of it.

Pro. 3.

Blessed is the man, that fin-
deth wisdom, and obtayneth
vnderstanding: for y getting of
it is better than any marchan-
dise of siluer, and the profit of it
is better than gold. Wisdom
is more worth than pectous
stones, and all the things that
thou canst desire, are not to bee
compared vnto her. Vpon her
right hand is long life, and vpon
her left hande is riches and ho-
nour. Her wayes are pleasant
wayes, and all her pathes are
peaceable: Shee is a tree of life
to them that lay holde vpon her,
and

The Gouvernance

and blessed are they that keepe
her fast.

My soune, let not these things
depart from thine eyes, but keepe
my law and counsell, so shall it
be life vnto thy soule, and grace
vnto thy mouth.

Then shalt thou walke safely
in thy way, and thy foote shall not
stumble. if thou sleepest, thou shalt
not be afraid, but shalt take thy
rest and sleepe sweetly. Thou
shalt not need to be afraid of any
sudden feare, neyther for the vio-
lent rushing in of the vngodly
when it commeth.

For the Lord shall bee beside
thee, and keepe thy foote that thou
be not taken.

Pro. 4. Let thine heart receiue my
words, keepe my commande-
ments, and thou shalt liue.

Get thee wisdom, get thee
vnderstanding, forget not the
words of my mouth, and shrink
not

of Vertue.

Not from them. Forsake hir not,
and she shall p̄serue thee, loue
her, and she shall keepe thee. The
chiefe poynt of wisdomē is, that
thou be willing to obtaine wise
dome, and befoze all thy goods to
get vnderstanding. Make much
of her, and she shall promote thee,
yea, if thou imbracest her, she shal
bring thee vnto honour.

She shall make thee a graci
ous head, and garnish thee with
the crowne of glorie. Heare, my
sonne, & receiue my words, that
thy yērs of thy life may be many.
I wil shew thee the way of wisdomē
and lead thee in the right paths.
So that if thou goest therein,
there shal no straighnesse hinder
thee: and when thou runnest,
thou shalt not fal. Take fast hold
o' doctrine, let her not go, keepe
her, for shee is thy life. The com
mandement is a lanterne, and
the law is a light, & the way of life.
Where

Pro. 2.

The Governance

- Pro. 19. Where no knowledge of Gods word is, the soule is not well.
- Pro. 24. Apply the heart vnto learning, and thine eare to the wordes of knowledge.
- Pro. 28. He that turn th away his eare from hearing the law his prayer shall be abhorred.
- Pro. 29. When the preaching of Gods word faileth, then perisheth the people.
- Pro. 30. Euery word of God is pure and cleane, yea, it is a shield to them that trust in it.
- Sap. 13. Vaine are all those men, in whom no knowledge of God is.
- Sap. 16. Neither herbe nor emplastrure hath healed them, but thy word, O Lord, which healeth al things.
- Eccl. 1. The fountaine of wisdom is the word of God.
- Eccl. 1. Be meeke and lowly to heare the word of God, that thou maist vnderstand, and bring forth a wise and true answer.

Hane

of Vertue,

Haue all thy pleasure in the Eccl.
commandements of God, and 7.
in his lawes bee thou most of all
occupied, and he shall giue thee
an heart, and a desire of wis-
dome shall be giuen thee.

Bee not slacke to beleue the Eccl.
word of God. 15.

Learning is a precious iewel Eccl.
to a wise man. 21.

Nothing is better than the Eccl.
feare of God, & nothing is swee- 23.
ter, than to haue respect to the
commandements of the Lord.

My people is led captiue, bee Esay.
cause they haue no knowledge. 5.

They cast away the lawe of
the Lord of hosts, and the word
of the holy one of Israel haue
they blasphemed.

Therefore is the wrath of the
Lord hot against his people, and
he will stretch out his hand and
destroy them.

Make haste vnto the law and
witness

The Gouvernance

witnes. If I speake not according to this word, they shall not haue the morning light.

All ye that are athirst, come vnto the waters, & ye that haue no money, make haste, buy and eate. Come, I say, buy without money, & without any exchange, wine and milke. Why lay ye out your money for that is not bread in deed, and spend your labour about y^e which shall neuer satisfie you. Heare me, heare, I say, and eate that which is good, that ye may bee well liking. Give eare, and come vnto me, heare me, I say, and your soule shall liue.

As rayne and snow cometh downe from heauen and returneth not thither againe, but watereth the earth, and maketh it to bud and bring forth the fruite, so that it giueth seed to the sower and bread to the eater: so shall my word be that shall come out of thy mouth.

It

of Vertue.

It shall not returne vnto me
boyde, but shall doe whattsoeuer
I will, and prosper in them, to
whom I send it.

Let not the wise man reioyce Ier.
in his wisdom, nor the strong 9.
man in his strength, nor yet let
the rich man glorie in his riches:
but let him & reioyceth reioyce
in this thing, that hee knowe me,
that I am the Lord, which doth
mercy, iudgement, and righte-
ousnesse in the earth.

Withdraw not the word from Ier.
the people, if peradventure they 26.
heare and turne from their wic-
ked way, so that it may repent
me of the euill, which I haue de-
termined to doe vnto them, for
the maliciousnesse of their coun-
sels.

Hear, Israel, the commaund Baruc.
dements of life, giue care that 3.
thou mayst become wise. How
chancee it, O Israel, that thou
art

The Gouvernance

art in the lande of thine enemies? Thou art worne out in a strangeland, thou art defiled with the dead, thou art reputed with them that go downe to hel. thou hast forsaken the fountaine of wisdomē. For if thou haddest walked in the way of God, undoubtedly thou hadst dwelt in rest vpon the earth: Learne therefore where wisdomē is, & vnderstanding is, y^e thou mayest also know where continuance of life is, and all things necessary for to maintayne the same: a gayne, where the light of the eyes and peace is.

Bar.

4.

This is the booke of the commendements, & the law which abideth for ever. All that keepe it, shal come vnto life, but they that forsake it, shall come vnto death.

Amo.

8.

Behold, the day is come, sayth the Lord, y^e I will cast an hunger vpon the earth, not the hunger

of Vertue.

ger of bread, nor the thirst of water, but of the hearing the word of the Lord. And they shall goe from sea to sea, and walke about from the South to the East, seeking the word of the Lord, and yet shall not find it.

Examples out of the olde Testament,

GOD the father wrote the law Exod. of the ten commandements, 21. in Tables of stone with his finger, and commanded Moyses to declare them vnto the people.

The people are commaunded Deu. of God, not onely to read his ho- 4. ly law, but also diligently to exercise themselves in the meditation thereof so long as they live, and to teach it their children, yea to talke of it, both in their house, and when they go abroad, and to write it vpon the thresholds, doores, and posts of their houses, that

The Gouvernance

that it may be euer in their sight.
For man shall not live wth bread
onlye, but with euer y word that
procedeth from the mouth of
God.

Deu.
17. A king is commanded to read
the booke of the law of the Lord
all the dayes of his life, that hee
may feare the Lord his God.

Iosu.
1. Iosua was commaunded, that
the booke of y^e Lords law should
not depart from his mouth, but
that he should study in it day and
night, that hee might keepe and
doe all things that are written in
that booke.

I Reg.
15. King Saul was cast downe
from his royall estate, because he
was negligent and disobedient
to the law of God.

1. Pa.
29. When David lay on his death
bed, he sayd to Salomon, Thou
shalt prosper and come to great
renowne, if thou keepest the
commaundements and ordina-
ces

of Vertue.

ces, which the Lord commanded
Moyſes.

Ioas when hee was crowned 2.Pa.23
in the temple, had the law of the
Lord deliuered vnto his hands,
that hee ſhould keepe and main-
taine the ſame.

Joſaphat walked in the com- 2.Pa.27
mandements of the Lord, and
loued Gods word ſo entires-
ly, that hee ſent his Princes,
Leuites, and Priests, to teach in
all parts of Iuda, which had the
Booke of the Lords Lawe with
them, and went about in all the
Cities of Iuda, and taught the
people.

Ezechias diligently wal- 2.Pa.29
ked in the Law of the LORD,
purged his Realme of all idola-
try, ſet vp agayne the true wor-
ſhipping of God, and exhorted
all his ſubiects to follow the
law of their Lord God.

Ioſias

The Gouvernance

2. Pa. Iosias that most godly King,
34. which walked so purely in the
waies of the Lord, that he decli-
ned neither on the right hand nor
on the left, when the booke of the
law was deliuered vnto him, did
not onely cause the booke to bee
read before him, but he himselfe
also read it before all his people,
both small and great, and (all
Idolatry destroyed) restored the
true religion to his Kingdome.

2. Efd. Esdras read the law of the Lord
8. plainly & distinctly to the peo-
ple, and they gaue very earnest
and diligent attendance to the
hearing of it.

Dan. Susan from her infancy was
13. so diligently brought vp of her
parents in the law of God, that
she did not onely feare God, but
also chose rather to be stoned vn-
to death, than she would once
transgresse the law of God by
committing adultery.

Sen-

of Vertue.

Sentences out of the new
Testament.

Man shal not live with bread a^l Mat. 4.
lone , but with every word
that commeth out of the mouth
of God.

Verily, verily I say unto you, Mat. 24
this age shall not passe , till all
these things be done. Heauen &
earth shall passe away , but my
words shall not passe away.

Blessed are they that heare Luke. 11
the word of God and keep it.

Blessed is he that eateth bread Luk. 13.
in the kingdome of God.

They haue Moyses and the Luke. 16
Prophets, let them heare them.
If they heare not Moyses and
the Prophets, neyther will they
belceue , though one should rise
from the dead.

This is condemnation , that Iohn. 3.
light is come into the world, and
that men loued darknes more
than

The Gouvernance

than light, because their workes were euill. For every one that doth euill, hateth the light, neither cometh hee to the light, lest his workes should be reproued: but he that doth truth, cometh to light, that his doings might be knowne how they are wrought in God.

Ioh. 5. Search the Scriptures, for ye thinke to haue eternall life in them & these are they which testifie of me: neither will ye come vnto me, that ye may haue life.

Ioh. 6. The words which I speake to you, are spirit and life. Now, to whom shall we goe? Then haue the words of euerlasting life.

Ioh. 5. He that is of God, heareth the words of God. But ye heare not, because ye are not of God. If a man keepeth my word, hee shall neuer see death.

Ioh. 10. My sheepe heare my voyce, and I know them, and they follow me,

of Vertue.

me, and I giue them euerlasting
life,

Walke while yee haue light, Ioh.
lest darknes ouerwhelme y^eu. 12.

Hee that walketh in darknesse,
knoweth not whither he goeth.
While yee haue light, beleene in
the light, that ye may be the chil-
dren of the light.

He that hath my precepts, and Ioh.
keepe them, he it is that loueth 14.
me. If any man loueth me, hee
will keepe my word, and my Fa-
ther will loue him, and we shall
come to him, & dwell with him.

This is euerlasting life, euē to Ioh.
know thee the alone true God, & 17.
whom y^e haue sent, Iesus Christ.

Euery one that is of the truth, Ioh.
heareth my voice. 18.

The Gospell of Christ is the Rom.
power of God vnto saluation, for 1.
so many as beleue.

Except the Lord of ho^{ies} had Rom.
left vnto his seede, that is, his 9.

The Gouvernance

most blessed word, we had bane
as Sodome, & might well haue
bane likened to Gomorra.

Rom. Faith commeth by hearing,
10. and hearing by the word of God.

Rom. Whatsoeuer things are writ-
15. ten aforetime, are writtē for our
learning, that we through pati-
ence and comfort of the Scrip-
tures might haue hope.

2 Cor. The word of the crosse, is to
2. them that perish, foolishnesse, but
to vs that obtayne saluation, it
is the power of God.

2 Cor. If the Gospell of Christ be yet
4. hid, it is hid among them y are
lost, in whom the God of this
world hath blinded the minds of
them which beleue not, lest the
light of the glorious Gospell of
Christ, which is the image of
God, should shine vnto the. Let
the word of Christ dwell in you
richly with all wisdom. Teach
and monish one another.

Quench

of Vertue.

Quench not the spirit. Despise not the studies and preachings of the holy Scriptures. P 200ue all things, and that is good, holde fast.

God will all men be sau'd, and 2. Tim. come vnto the knowledge of the truth. 1.

Giue thy mind to reading exhortation, and doctrine, continue in these things. 5.

Continue in reading the holy Scripture, which is able to make thee wise vnto saluation, through the faith which is in Christ Iesus: for all Scripture giuen by inspiration of God, is profitable to teach, to improve, to amend, and to instruct in righteou'snesse, that the man of God may be perfect, and prepared to all good workes. 6.

The word of God is liueth and mighty in operation, and sharper than any two edged sword.

The Governance

• Heb. 4. Lay apart all filthynes, all superfluity of maliciouſnes, & receive with meeknesſe, the word that is grafted in you, which is able to ſaue your ſoules. And ſee ye be doers of the word, and not hearers only, deceiuing your ſelues. For if any heare y word, and doe it not, he is like to a mā that beholdeth his bodily face in a glaſſe: For as ſone as he hath looked on himſelfe, he goeth his way, and forgetteth ſoath, with what his faſhion was. But who ſo looketh in the perfect law of liberty, and continueth therein (if he be not a forgetfull hearer, but a doer of the word) the ſame ſhall be happie in his deeде.

2 Pet. Lay aſide all malice, and guile, and diſſimulation, and enuy, and all backbiting, & as new borne babes, deſire that milke, not of body, but of the minde, which is without corruption, that ye may grow

of Vertue.

grow therein. We haue a right 2. Pet.
sure word of prophetic: whereun 2.
to if you take heed, as vnto a light
that shineth in a darke place, yee
do well, vntill the day daune, &
the day star arise in our hartes.
So that yee first know this, that
no prophete in the Scripture
hath any priuate interpretation.
For the Scripture came neuer
by the will of man, but holy men
of God spake, as they were mo-
ued by the holy Ghost.

Whosoener transgresseth, and 2. Ioh.
abideth not in the Doctrine of 1.
Christ, hath not God. He that
endureth in the doctrine of Christ,
hath both the Father and the
Sonne.

If there come any to you, and
bryng not this learning, him re-
ceiue not to house, neyther once
bid him God speed: for he that
biddeth him God speed, is parta-
ker of his euill deeds.

The Gouvernance

Apoc . I. Blessed is he that readeth and heareth the wordes of the propheticie, & keepeth those things that are written therein.

Apoc. 22 Blessed is he that keepeth the wordes of the propheticie of this booke.

Examples out of the new Testament.

Luke, 6. The people pressed so greatly vnto Christ, to heare y word of God, that he was compelled to enter into a ship, and so teach them. Mary the sister of Martha sate at Iesus seete, and heard his preaching. And when Mary, being greatly troubled about much seruing and other worldy businesse, said to Christ, Master, dost thou not care that my sister hath left me to minister alone? Bid her therefore that she helpe me: He said, Martha, Martha, thou carest, and art troubled about

of Vertue.

about many things, but one thing is needfull. Mary hath chosen her that good part, which shall not be taken away from her.

When Christ preached in the temple, all the people did hang of his mouth, hearing him. Luk. 19.

Peter turned three thousand Acts. 2. at one of his Sermons.

The Eunuch chamberlaine, & Acts. 7. of great authority with Candace Queene of the Ethiopians, read the Prophet Esay, sitting in his Chariot: to whom the holy Ghost sent Philip, which did both expound the Scriptures unto him, and also baptized him. So deare are they to God, which delight in the reading of his holy word.

The noblest of birth among them of Thessalonica, which received the word with all diligence of mindes, searched the Scriptures dayly, whether those Acts. 15.

B 5 things

The Governance

things were euen so, as Paul and Silas preached.

Act
18.

Apollos was an excellent man, and mighty in the scriptures. Hee was informed in the way of the Lord, and hee spake fervently in the spirit, and taught diligently the things of the Lord, and yet knew hee but the baptisme & doctrine of John only: whom, when Aquilla & Priscilla his wife, being lay persons, had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly: insomuch that after ward he mightily overcame the Iewes, & that openly, shewing by the scriptures, that Jesus was Christ.

Act.
21.

Philip the Euangelist, & preacher of the Gospell, had foure daughters excellently learned in holy scriptures.

2. Tim.
3.

Timothy was brought vp in & holy scriptures frō his yong age.

Against

of Vertue.

*Against strange Religion or
newe found worshipping of God.*

If thou bee moued vnto strange religion, or newfound worshipping of God, either by Saithan, by the Pope, or by any subtile hypocrite, looke that thou by no meanes doest leane vnto their wicked motions, but rather valiantly withstand them, with these sentences and examples of holy Scripture.

Sentences out of the olde Testament.

HEare, Israel, your Lord God Deu
is one God. Thou shalt loue I s.
thy Lord God with all thy hart,
with all thy soule, & with all thy
strength. Thou shalt feare thy
Lord God, and serue him alone.

And now Israel, what doth
the Lord thy God require of thee,
but that thou fearest the Lord thy
God,

The Governance

God, & walke in his wayes, and loue him, and serue the Lord thy God with al thy heart, and with all thy soule, and keepe the commandements of the Lord :

Deu. 10. Doe that which is pleasant in the sight of the Lord thy God Sacrifice to the Lord the Sacrifice of righteousness, and trust in him.

Psal. 5. I will not reprove thee in thy sacrifices, saith the Lord : for I am full of thy burnt offerings.

Offer to God the sacrifice of praise, and pay to the most highe thy bowes. Call on mee in the day of trouble, and I wil deliuer thee, and thou shalt honour me.

Psal. 81. Heare, O my people, I will giue thee a charge, O Israel : If thou wilt heare mee, there shalbe no strange or newe sound God in thee, neyther shalt thou worship any forraigne god.

of Vertue.

For I am the Lord thy G O D
which brought thee out of the
land of Egypt. To doe mercy
and iudgement please the Lord
more then sacrifice.

A sacrifice well pleasing vnto
the Lord, is to attend to his com-
mandements, and to depart
from all iniquities and vnrigh-
teousnesse.

What shal I doe with al these Esa. I.
your sacrifices, saith the Lord: I
am full of them. The burnt offer-
ings of weathers and fatlings,
the bloud of Calves, Lambes,
and Goates, I will none of them
When ye come before my sight,
who requir'd these thigs at your
hands, that ye should walke in
my courts: Bring me no more
sacrifice on this maner in daine:
your censsing is abomination vn-
to me. The feastes of the newe
Moone, and the Sabboths, and o-
ther holy dayes I cannot abide.
Your

The Gouvernance

Your congregations are wicked:
your kalendes and your solemne
feasts my soule hateth: I am wea-
ry of them. It græueth me to the
heart for to suffer them. When ye
shall pray many prayers, I will
not heare you: for your hands are
full of blood. Be ye washed and
cleane. Take away your euill
thoughts from mine eyes. Cease
to do euill, learne to do wel. Seek
iudgement, helpe the poore op-
pressed: be sauourable to the fa-
therlesse, defend the widowe, and
then come and prouoe me, sayth
the Lord. If your sinnes be as
red as scarlet, yet shall they bee
made as white as snow. And
if they be like purple, yet shall they
be made as white as wool. If ye
will be contented & heare mee,
ye shall eate the good fruites of
the earth. If that you will not,
but prouoke mee to anger, the
sword shall deuoure you: for the
month

of Vertue.

mouth of the Lord hath spoken
it.

Put your burnt offerings to
your sacrifices, and eat the flesh.
For when I brought your fathers
out of the land of Egypt, I spake
not one word unto them of burnt
offerings and sacrifices: but this
I commanded them, saying,
Hear my voice, and I shall bee
your God, and ye shall be my peo-
ple. See ye walke in al the waies
that I haue commanded you, that
ye may prosper.

I hate and utterly despise your
holly daies: and whereas ye cense
mee when ye come together, I
will not accept it. And though ye
offer mee burnt offerings, yet
will not I receiue your gifts. A-
way from mee with the noise
of your songes, for I cannot a-
bide the hearing of thy play-
ing at the Organs. Provide
that

The Gouvernance

that equitye may follo'w as the water, and righteousnesse as a mighty streame: for in these things haue I delight and pleasure, saith the Lord.

Ose 6. I will mercy, and no sacrifice saith the Lord, & the knowledge of God doe I set more by, than burnt offerings.

Mic 6. What shall I offer worthy the Lord? Shall I bow my knee to the high God? Shall I offer vnto him burnt sacrifices, & Calues of a yere old? May the Lord be pleased with a thousand fatte leathers? Or with many thousands of lusty Goates? Shall I giue my first begotten for my wickednesse? euen the fruite of my wombe, for the sinne of my soule? I wil shew thee (O man) what is good, and what the Lord requireth of thee: verely, to doe iudgment, to loue mercy, and carefully to walke with thy God
How

of Vertue

How long will yee halt on **2. Reg. 18.**
both parts? If the Lord be God,
follow him. If Baal be God,
follow him.

Examples out of the olde Testaments.

Nadab and Abihah, of a good **Leui. 10**
intent offered incense to the
Lord with strange fire, yet for all
their good zeale, they were con-
sumed with fire, so that they dy-
ed before the Lord.

King Saul thought that he had **2. Reg. 13.**
done great worship vnto God,
when in y^e absence of Samuel
he offered burnt offerings: but
Samuel said vnto him, Thou
hast done foolishly, neither hast
kept the commandments of the
Lord thy God, which I com-
manded thee.

Saul also of a good zeale con-
trary to the commandment of
God, spared Agag the King of
Amalech alive, with the best and
fat

The Governance

1. Reg. 15. fattest flockes of sheepe, oxen, &c.
pretending that he reserved them
for to offer vnto the Lord. But
Samuel said vnto him, For so
much as thou hast cast away the
word of the Lord, the Lord hath
cast away thee, that thou bee no
more King. Willety the Lord
burnt offerings and sacrifices, &
not rather, that it may be obeyed
vnto his worde Obedience is bet-
ter then sacrifices, & to glue eare
to the Lords commandement, is
more then to offer the fatte of
Weathers.

1. Reg. 6. Dya thought that he had done
God high service, when he stayed
the Arke of GOD in the wayne,
being in ieopardie of falling: but
yet was the LORD angry with
him, because he touched it contra-
ry to his word, in so much that
he was stricken, and suddenly
died.

2. Pa. 26. King Drias tooke vpon him
to

of Vertue.

to burne incense vnto the Lord,
thynking that by this meanes he
should highly please God: but for
al his pretended holines he was
stricken with leprosie: And so be-
ing cast out of the house of the
Lord, he continued a leper euen
vnto the death.

Sentences out of the new
Testament.

These people draw nigh vnto Me.
me with their mouthes, and 15s
honour me with their lips, but
their hearts are farre from me.
Behold, they worshipp mee in
vaine, teaching doctrines, euen
the commandements of men.

Woe be vnto you, ye Scribes Mat.
and Pharisees, yea, very hypos- 23.
crites, which deuoure widowes
houses vnder y pretence of long
praier: ye shall therfore receiue
the more greenous damnation

God hath deliuered vs from Luk.
ths hand of our enemies, y we 1.
should

The Gouernance

should serue him in holynesse & righteousness all the dayes of our life.

Ioh. 4.

The houre cometh and now it is, when true worshippers shall worship the Father in spirit and truth: for the Father seeketh such, that should worship him.

God is a spirit, and they that worship him, must worship him in spirit and truth.

Ioh. 16.

The time shall come, that whosoever killeth you, shall thinke that they doe vnto God an highe good seruice.

Rom. 1.

God is my witness, whom I serue in my spirit.

Eph. 5.

Be yee fulfilled with the spirit, speaking with your selues in Psalmes and himnes, and spiritual songs, and making melodis to the lord in your hearts, giuing thanks alwayes, for all thinges vnto God, in the Name of the Lord

of Vertue.

Lord Iesus Christ.

Unto God, king everlasting, 1. Tim .
immortal, inuisible & wise onely, 1.
be all honour and glory for ever
and ever, Amen.

Examples out of the new
Testament.

Our Saviour Christ, when he Ioh.
liued in this world, did all 5.
things according to his heauēly
fathers commaundement, as he
himselfe saith, As my father hath
giuen me commaundement, so
doe I: this did he, to giue vs ex-
ample, that in matters of religi-
on wee should attempt nothing
as due seruice vnto God, but
that onely which wee haue lear-
ned out of his holy word.

The Apostles of Christ both
taught and wrought that onely,
which they had receiued of their
Lord and master Iesus Christ.

Of these aforesayd Scriptures
and histories maist thou learne,
that

The Governance

that God is not worshiped, as carnall reason & fleshy wisdom imagine & prescribe, but as God by his holy word biddeth, appointeth, and commaundeth. A Christian man ought to follow Christs steppes, and so walke as he hath walked.

*Against mens traditions and
vnwritten verities.*

IF Sathan or any of his Impes, g vnto the derogation of Gods glory, shall at any time tempt thee with mans traditions or vnwritten verities, for to giue no lesse credit vnto them, than vnto the word of God: auoyd him with these Scriptures.

Sentences out of the old
Testament.

Deu. 4. **Y**e shal not adde vnto y word that I speake, nor take ought from it. Ye shal not turne vnto y right hand nor vnto y left hand, but

of Vertue.

but by the way that the LORD
your God hath commaunded you,
ye shall walke, that ye may liue
and haue good lucke.

Keepe the commaundements, Deu.
of the Lord thy God, & the testi- 6.
monies & ceremonies, which hee
hath commaunded thee; and doe
that which is pleasant and good
in the Lords sight, that thou
mayst haue good lucke,

That I commaund thee, doe Dan.
that onely: neither put so any 12.
thing, nor take ought away.

Put nothing to his wordes, Pro.
lest thou be reprovved, and found 20.
a lyer.

Woe bee vnto them that call
euill good, and good euill, which
make darke for light, and light
darknes, that make soure sweet,
and swete soure.

Woe be to them that are wise E say.
in their owne sight, & thinke them- 5.
selues to haue vnderstanding.

Woe

The Gouvernance

Esay.
10.

Woe be vnto you that make
vnrightheous lawes, and deuise
things which be too hard to bee
kept: through which the poore are
oppressed on euery side, and the
innocents of my people are there
with robbed of iudgement.

Esay,
30.

Woe bee to those shrinking
children, saith the Lord, which
seeke counsell, but not at me:
which take a web in hand, but
not after my will, that they may
heape one sinne vpon another.

Esay.
15.

Thus saith the Lord, My
thoughts are not your thoughts
& your waies are not my waies:
but as farre as the heauens are
higher than the earth, so far doe
my waies exceed yours, and my
thoughts your thoughts.

Your lippes speake leasings,
and your tongue setteth out wic-
kednesse.

Esay.
59.

No man regardeth righteous-
nes, and no man iudgeth truely.

Every

of Vertue.

Euery man hopeth in vaine things, and imagineth deceite, concealeth wickednesse, and bringeth forth euill.

They breed Cockatrices eggs, and weave the spiders webbe: Whosoever eateth of their eggs, dyeth, but if one treade vpon them, there cometh by a serpent. Their webbe maketh no cloth, and they may not couer them with their labours. Their deeds are the deedes of wickednes, and the works of robbery is in their hands: their sette runne to euill, and they make haste to shed innocent blood. Their counsels are wicked, wrath and destruction is in their wayes, but the way of peace they know not. In their goings is no quietie, their wayes are crooked that who so goeth therein, knoweth nothing of peace

My people haue committed Ier. 2.

The Gouvernance

two great evils. They haue forsaken me the fountaine of liuing waters, and digged them pits: pits, I say, that are broken, and can hold no water.

Ier. 5. Take heede, saith the Lord, yee trust in counsels that beguile you, and doe you no good.

Ier. 23. Heare not the words of the Prophets, y^e preach their owne dreames.

Eze. 18. Heare, O y^e house of Israel, saith the Lord. Is not my way right? or are not your waies rather wicked?

Eze. 33. The children of thy people say, Tush, the way of y^e Lord is not right, whereas their way is rather t^right.

Examples out of the olde Testament,

2 Reg. 12. [Eroboam King of Israel, contrary to Gods word, made two Calues

of Vertues

Calues of gold, and set them vp
to bee worshipped of people as
their gods: but both he and his
posterity were grievously puni-
shed for it.

How grievously God punished
all such as brought in strange
worrhippings of God, or any
matters concerning idolatry, or
ought else contrary to the word
of God, although the authors of
them made the simple people be-
lieue that they were verities, al-
though written, as y^e Papists
doe now adays, the holy Scrip-
tures in diuers places doe eu-
dently shew, namely in y^e bookes
of the Kings and of the Chro-
nicles.

Sentences out of the new Testament.

Except your righteousness both Mat.
exceed the righteousnesses of the s.

12 Scribes

The Governance

Scribes & Pharises, yee cannot enter in the kingdom of heaven.

Mat. Beware of false Prophets,
7. which come vnto you in sheepes clothing, and inwardly are rauening wolues.

Mat. Why doe yee transgresse this
15. commandement of God for your traditions?

Every plant that my heavenly father hath not planted, shall bee plucked by the roots.

Mat. This is my welbeloued Son,
17. in whom I am well pleaser, heare yee him.

Mat. Teach them to keepe all things
18. that I haue commanded you.

Mar. Ye leaue the commandement
7. of God, & maintaine your owne constitutions. Well, ye doe cast aside the commandement of God to keepe your owne traditions.

Ioh. If yee abide in my word, yee are
5. my Disciples in deede, and yee shall know the truth, and the truth

of Vertue.

truth shall make you free.

He that is of God, heareth the words of God.

My sheepe heare my voyce, Ioh. and I know them, and they follow me: neither shall they at any time perish nor yet shall any man plucke them out of my hand.

He that hath my commandments and keepeth them, he it is that loveth me: If any man loveth me, he will keep my words.

If ye keepe my commaundes, Ioh. ye shall abide in my law. 15.

We are my friends, if ye doe those things that I command you.

Every one that is of the truth, Ioh. heareth my voyce. 19.

I dare not speake of any of Rome these things that Christ hath not wrought by me.

I beseech you, brethren, marke them that make division, and give occasions of euill, contrary to y^e doctrine y^e haue learned,

The Gouvernance

and auoyd them. For they that are such, serue not ϕ Lord Iesus Christ, but their owne bellies: and with swæte preaching and flattering wordes deceiue the hearts of the simple.

Rom. 15. Though wee our selues or an Angell from heauen preach any

Gal. 3. other Gospell to you, than that which wee haue preached vnto you hold him accursed. As I said before, so say I now againe, If any man preach any other thing vnto you, than that ye haue receiued, holde him accursed.

Eph. 3. Though it be but a mans testament, yet no man despiseth it, or addeth any thing thereto, whē it is once allowed: how much more ought nothing to be added to the Testament of ϕ most high God, nor yet be taken from it?

We no more childe from henceforth, wandering and carried with every wind of doctrine, by the

of Vertue.

the wilinesse of men and craftes,
wheroby they lay awayte for vs
to deceiue vs: but let vs follow
the truth in lone, & in all things
grow in him which is the head,
that is to say, Christ.

Cast away vngodly and olde 1. Ti.
winnes fables, exercise thy selfe 4.
vnto godlinesse.

If any man teach otherwise, & 1. Ti.
is not content with the whole 6.
some words of our Lord Jesus
Christ, and with the doctrine of
godlinesse, hee is past by, and
knoweth nothing, but wasteth
his braines about questions and
strife of words, whereof spring
enuy, strife, railing, euill surmi-
sings, and vaine disputations of
men of corrupt minds, and desti-
tute of the truth, which thinke
that lucre is godlinesse: from such
seperate thy selfe.

If any man speak, let him speak 2. Pet.
as though it came of Gods owne 4.

worth

I 4

Who

The Governance

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. Hee that endureth in y^e doctrine of Christ, hath both the Father and the Sonne.

2. Ioh.

I.

If there come any vnto you, and bring not this learning, him receiue not to house, neyther bid him God speede, for he that bid-
deth him God speed, is partaker of his euill deedes.

Heb.

13.

Apo.

22,

See not carried away with diuers and strange learnings.

If any man addeth to these things, God shall adde vnto him the plagues that are written in this booke: and if any man shall minish of y^e words of this booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy City, and from those things which are written in this booke.

Exam-

Examples out of the new
Testament.

Chrisť rebuketh the Pharisees Mat.
for bringing their traditions L.
into the Church of God, by that
meanes deracing the glorie of
Gods most holy word.

Blessed Saint Paul reproveth Col.
with them which bee dead with L.
Christ, from the commande-
ments of the world, and yet suf-
fer themselves stil to be li'd with
traditions, as these for an exam-
ple, Touch not, Taste not,
Handle not, &c. Which all perish
through the very abuse after the
commandements & doctrines
of men which things outwardly
haue the similitude of wisdom
by superstition and humbleness
of minde, &c.

The Apostle of Christ would Act.
not burde the Christian congre- 1 J.
gations with now and supersti-

The Governance

ous traditions, but only charged them with such things as were necessary. Saint Paul in his Epistle vnto the Galathians, inueth against them, which after they haue knowne God, turne againe vnto needy and beggerly ceremonies, traditions, and ordinances, obseruing daies, moneths, times, and yeeres.

Against the following of vngodly forefathers.

IF thou through temptation of the deuill, or the false perswasions of Antichrists prophets be moued at any time to doubt of the truth of Gods word, which the Papists at this day call seditions doctrine, new learning & heresie, because thy forefathers haue both beleued & done the contrary, call these Scriptures to thy remembrance.

Sentences out of the new Testament.

of Vertue.

Follow not the multitude to Exo.
doe will. 23.

Doe not you these things that Leu.
they haue done, which were be 18.
foze you, neither be ye defiled in
them: I am the Lord your God
keepe my commaundements.

The Lord sent his Prophets 4. Reg.
to his people, saying, Returne 1.
from your vnrightheous wayes,
and keepe my paecepts and cere-
monyes, according to all the
law that I commaunded your
fathers. But they would not
heare me but became skinnered,
ouer as their forefathers were
skinnered, which would not co-
bey the Lord God.

Let them put their hope in God
& not forget the works of the Lord,
but seek after his commaundements: Psal.
let them not be like their fore 59.
fathers, which were a froward
& spiteful nation, a nation that
would neuer be true harted, nor
heare

The Governance

heare an upright minde toward
God.

Psa. Be not hard-hearted, as your
115. fathers were, sayth the Lord,
which chide and rebelled against
me.

We have sinned with our
forefathers, we have done un-
justly, and committed iniquity.

Psa. Trust not in rulers, nor in
246. the sonnes of men, in whom is
no health. For whē their breath
goeth away, they returne vnto
the earth. In that day shall all
their thoughts, counsels, devices
& imaginations come to nought.
I have alway said vnto your fa-
thers, since I brought them out
of the land of Egypt, euen vnto
this day, Heare my voice: but
they would not heare, nor once
holde their eare vnto it. But eue-
ry one of them is gone astray in
the frowardnesse of his wicked
heart: yea, & people of Iuda, and
the

of Vertue.

the men of Ierusalem are also fallen into the wickednesse of their forefathers, which would not heare my words: Insomuch that they are already gone away after strange gods, & serue them. The house of Israel & the house of Iuda, haue broken the covenant which I made with their father. Therefore thus sayth the LORD, Behold, I will bring in extream punishments vpon them, so that they shall not escape from them.

They shall all cry vnto me, but I will not heare them. The cities of Iuda, and the inhabiteurs of Hierusalem, shall go and cry vnto them, to whom they offered sacrifice: & yet shall they not save them in the time of their trouble. According to the number of thy Cities were thy gods, O Iuda, & after the number of thy waies, O Hierusalem, hast thou set by the

The Gouvernance

the altar of abomination to 102
sacrifice to Baalim.

Your forefathers haue forsa-
Ier. 16 ken me, saith the Lord, and they
are gone alway after strange
gods, and haue serued them, and
worshipped the yea they haue
utterly giuen me ouer, and haue
wrought more obhom nation,
then all your forefather haue
done.

Eze. 2 For behold, euery one of you
walke after the lewinesse of his
owne wicked heart, and will not
heare me.

Their forefathers haue bro-
ken my couenant, euen vnto
this day, & they to whom I send
thee, are children without all
shame, and of such an heart, as
cannot be reclaymed.

Eze. 20 Walke not in the commande-
ments of your forefathers, nor
keepe not their ordinaunces: nei-
ther pollute your selues with
their

of Vertue.

their Idols. For I am the
LORD your GOD. There-
fore walke in my precepts, and
keepe my iudgements, and doe
them.

Confusion of face and bitter Dan. 9.
shame be vnto vs, vnto our
kings, vnto our rulers, & to our
forefathers, which haue sinned.

Be not like your forefathers
vnto whom the Prophets in Zac. 1.
times past cryed, saying, Thus
sayth the LORD of hosts, Turne
from your euil wayes, and from
your abominable thoughts: but
they would not hearken, nor giue
any attendance vnto me, sayth
the LORD.

Our forefathers haue sin- 2. Pa.
ned, and haue done euill in the 19.
sight of the LORD our GOD. For
they haue forsaken him, and
turned away their faces from
the tabernacles of the LORD our
GOD.

We

The Governance

1. Pa. 30. Be not like your forefathers
and brethren, which rebelled against the Lord God of their fathers, & he gaue them ouer into desolation, as ye see your selues. Be not yee hardnecked now, as were your forefathers, but offer your hands vnto the Lord, and come to his sanctuary which he hath sanctified for ever, and serue the Lord your God: so shall the indignation of his wrath turne away from you.

Examples out of the olde Testament.

Gen. 4. Cain slew his brother Abel, and followed his forefather the Dewill, which was a manslayer from the beginning.

3. Re. 15. Nadab king of Israel followed his forefather Hieroboam, committing idolatrie against the Lord his God. Therefore Baasa destroyed him & his kingdome, and

of Vertue,

and all the house of Hieroboam,
so that one of the Cocks remay-
ned not aliue.

Ochozias King of Israel fol. 2. Pa.
loved his wicked forefather 22.

Achab, and grievously sinned
against the Lord his God: He
therfore reigned but a litle time,
and also dyed a miserable death.

Amon king of Juda followed 2. Reg.
his idolatrous forefather Ma. 21.
nasses, and did that which was
euill in the sight of the Lord his
God. He reigned but two yerres,
and was slaine of his seruants
in his owne house.

Ioakim King of Juda folowe 3. Reg.
the godly waies of his most be- 23.
luous father King Iosias, and
followed the steppes of his wic-
ked forefather. The Lord there-
fore suffered him to raigne but
thre moneths in Jerusalem, and
gaue him over into the hands of
his enemies.

Sede-

The Governance

4. Re. Sedechias King of Iuda fol-
25. lowed his wicked forefathers, &
prouoked y^e Lord his God vnto
anger. He therefore was depri-
ued of his kingdome, sawe his
childre slaine before his eyes, &
afterward hee hauing his eyes
plucked out of his head, was
bound in chaines, and miserably
carried away into Babylon.

Sentences out of the new Testament.

- Ioh. **A**ll that come before me, are
10. theues and robbers, but my
fathers haue not heard them.
Act. **Y**e stifnecked & uncircumci-
7. sed hearts and eares, ye haue al-
waies resisted the holy Ghost: as
your forefathers did, so doe yee.
Act. **W**hich of the Prophets haue
7. not your forefathers persecuted?
1. Pet. **S**ee that yee passe the time of
your pilgrimage in feare, so as
much as yee know, how that yee
were

of Vertue.

were not redeemed with corruptible silver and golde from your baine conuersation, which ye received by the traditions of the forefathers: but with the precious blood of Christ, as of a lamb undefiled and without spot.

Examples out of the new Testament.

The Pharises and the Scribes Mat. following their ungodly forefathers, 15. fathers, observed the traditions of their elders, and neglected the commandments of God.

The Jewes fulfilling the measure of their forefathers, which 23. slew y^e Prophets that were sent vnto them from GOD, killed Christ and his blessed Apostles.

Paul before his conversion, Act. following y^e wicked forefathers 7. the Jewes, persecuted the congregation of CHRIST, euen as

The Gouernance

as his elders persecuted Christ
and the Prophets.

*Against the wicked old customes
and long vsages.*

F Sathan, or any of his mem-
bers, labor to plucke thee fro
Gods word, vnto wicked olde
customes and long vsages, auoid
him with these holy Scriptures
following.

Sentences out of the olde Testament.

Leui.

18.3.

A Ccoording to the custome of
the land of Egypt, wherein ye
dwelt, shal ye not do: & after the
manner of the land of Canaan,
whither I will bring you, shall
ye not do, neither walke in their
ordnances, but doe after my
iudgements, and keepe my cere-
monies to walke therein. I am
the Lord your God. Ye shal keepe
therefore mine ordnances & my
iudgements, which if a man do,
he

of Vertue;

hee shall live in them. I am the
Lord.

Take heede that ye commit Luk.
not one of these abominable cu- 18
stomes, which were committed
before you and looke that ye de-
file not your selfe therein. I am
the Lord your God.

An example out of the olde
Testament.

Even unto this present day 2. Reg.
do they still follow their old 17.
customs.

They feare not the Lord, nei-
ther keepe they his ceremonies,
his lawes, and commaunde-
ments. The Prophets cryed,
Worship no strange gods, but
feare the Lord your God, and he
shall deliver you from the power
of all your enemies. But they
would not heare, but still com-
mitted wickednes, according to
their old custome. They preten-
ded as though they served the
Lord,

The Gouvernance

Lord, and yet neuertheless did they also seruite to their Idols. For as their forefathers did, so doe their sonnes and nephewes vnto this present day.

Against such as slander Christs Gospell, by calling it new learning.

IF the aduersary of true godlines go about to periwade thee that Christs Gospell is new learning, and that therefore thou oughtest to giue care vnto it, nor beleue it: looke that thou by no meanes consent vnto the, but rather remember that this is no new blasphemy, but vsed many yeres before wicked hypocrites, as thou shalt perceiue by these example following.

Sentences out of the new Testament.

Mar. I. **V**hen Christ preached in the Synagoge of Capernaon, & heled a man that was possessed

of Vertue.

possessed with an uncleane spirite,
the people cryed out and sayde,
What new learning is this?

When Paul preached at A. Act.
thens y^e resurrection of the dead, 17.
certayne belly gods, as the Epi-
cures and Stoicks, straue with
him, and sayd, What meaneth
this prattler? Other sayd, he see-
med to be a preacher of new doc-
trines. Another company sayd,
May wee not know what new
learning this is that thou shew-
est? Thou bringest in newes
things in dede vnto our eares.
Our old fathers neuer taught
vs any such geare. Wee will
know what these things meane.

*Against pensiuenes and thought
taken for this life.*

IF thou be troubled for the pre-
seruation of thy life, either in
sicknes, trouble, persecutiō, im-
prisonment, or otherwise, com-
fort thy selfe wth these scriptures,
Senten-

The Gouvernance

Sentences out of the old
Testament.

1. Reg. 2. **T**he Lord killeth and giueth
life againe: Hee bringeth
euen to Hell, and backe a-
gayne.

Psal. 27. **T**he Lord is my light and my
health, whom then should I
feare? The Lord is the strength
of my life of whom then should
I be afraid: though an host of
men were layd against me, yet
shall not my heart be afraid. And
though there arose vp warre a-
gainst me, yet will I put my
trust in him.

Psal. 91. **H**e hath giuen his Angels
charge of thee, to keepe thee in all
thy waies.

Psal. 34. **T**he Angell of the Lord shall
be sent among all them y^e feare
him, and shall deliuer them.

Psal. 93. **T**he scourges of the sea are
marnallous, y^e the Lord on his
is

of Vertue.

is rather maruailous.

They consented all against me Psal.
they conspir'd to take away my 31.
life, but in thee (O Lord) haue I
trusted, and I sayde, Thou art
my God: In thy hand are my
destinies.

Many tribulations fall on the Psal.
righteous: but from: them all 34.
the Lord deliuereth them. The
Lord heareth all their bones, so
p not one of them shall be broke.

The health of the righteous is Psal.
of the Lord, & he defendeth them 37.
in the times of their trouble. Psea
the Lord wil helpe them, and de
liuer them, and let them harme
lesse from the vngodly, and saue
them, because they haue trusted
in him.

Thou hast limited the waters Psal.
their boundes, which they may 104.
not passe.

The Lord is my helper, I wil Psal.
not feare what man do vnto me. 118.
The

The Governance

The Lord is my deliverer, therefore will I set nothing by mine enemies.

Psal. The Lord hath giuen a com-
149. mandement, and none shall go beyond it. Fire, Haile, Snow, Ice, and vapeurs, & my winds accomplish his word.

Eccl. Suffer not thy mouth to cause
5. thy flesh sor to sinne, neither say thou before the Angell, There is no prouidence: lest perauenture the Lord being angry agaynst thy word, doe destroy all the works of thy hands.

Eccl. 11. Life and death are of God.

Sap. Thy prouidence (O Father)
14. governeth all things from the beginning.

Thou (O Lord) art he which hast power of life & death. Who can say that any thing can bee done without the Lords com-
dement: From the mouth of the highest goeth there not good & ill.

Exam.

of Vertue.

Examples out of the old
Testament.

ES A V burned with mostall Gen. 27
hatred against his brother Ia 32, 33
cob, because of the blessing
wherewith his father had blessed
him, and purposed fully in his
heart to kill his brother. But Ia-
cob prayed unto y^e Lord, and he
mollified Esaus heart, in so much,
that when Jacob thought that
both he and his should be slayne,
his brother Esau came gently
vnto him, louingly embraced
him, kissed him friendly, and for
so very ioy wept: so might y^e
God to mollifie tyrants hearts,
when it pleaseth him, & to make
them gracious and fauourable
to his seruants.

Saul persecuted Dauid cruelly, 2. Reg.
purposing to kill him, but his la- 18.
bour was in vaine.

The Gouvernance

3. Re. Iezabel threatened and sware
19. to slay Helias, but the Lord pre-
served him.

Iob. Sathan could doe nothing to
2. Iob, till God suffered him: nei-
ther exercised hee his cruelty a-
ny farther against Iob, than hee
was appointed of God.

Dan. The godly Woman Susan,
8. through the false accusations of
the two wicked Judges, was at
the poynt to bee stoned unto
death: but God wonderfully de-
livered her from the hands of
her enemies.

Examples out of the new Testament.

Mat. **F**care not them which kill the
10. body, and be not able to kill
the soule. But rather feare him,
which is able to destroy both
soule & body in hell. Are not two
sparrowes sold for a farthing?
And none of the fall on y^e ground
without

of Vertue.

without the will of your father:
¶ See all the haire of your head
are numbred. Feare not there-
fore, yee are of more value than
many sparrowes.

¶ See bee come out as vnto a Ma-
thæse, with swordes and stauer. 29.
¶ When I was dayly with you in
the temple, ye laid no hand vpon
me, but this is your houre, and
the power of darkenesse.

¶ Thou couldest haue no power Ioh.
at all against me (said Christ vnto 18.
to Pilate) except it were giuen
thee from aboue.

All things are of him, by him, Mat.
and in him. 11.

¶ If we liue, we liue to be at the Rom.
Lords will. And if we dye, we 14.
dye at the Lords will. Whether
we liue therefore or dye, we are
in the Lords hand.

¶ Beholde, I am aliue, sayth Apoc.
Christ, for euermore, and haue 1.
the keyes of death and hell.

The Governance

Examples out of the new
Testament.

Mat. 8. **T**he ship, wherein Christ and his Disciples were, was grievously tossed with y^e waves of the sea, through the wind and tempest that arose, insomuch as it was at the point of drowning. Notwithstanding, neither water, wind, nor tempest did once hurt it.

Mat. 8. The devils had no power to enter into Swine, till Christ gave them leave. If thou cast us forth, say they, suffer us to enter into the heard of Swine. Christ answered, Goe yee: and they went.

Ioh. 7. The Jewes did seeke to kill Christ, but his time was not the come. No man did set his hands on him, because his houre was not yet come.

Ioh. 10. They went about to take Christ: but he escaped from the midst

of Vertue.

in the midst of their hands.

There came certayne of the Luk.
Pharisees, and sayd vnto Christ, 15.
Get thee out of the way, and de-
part hence: for Herode will kill
thee. And he said vnto them, Go
tell that Fox, Behold, I cast out
diuels, and heale the people to-
day and to morrow, & the third
day I make an end. Neuer the-
lesse, I must walke to day, and
to morrow, and the day follow-
ing: for it cannot be that a Pro-
phet perish any other where than
in Ierusalem.

Herod threw Peter in prison Act.
bound him fast with chaines, and 12.
set certayne souldiers for y^e more
assurāce to keepe him, purposing
after Easter to bring him forth
vnto the people, and so to haue
slain him. But God being mighti-
er than all the tyrannys & power
of the world, sent his angell, and
deliuered Peter out of prison.

The Gouvernance

Act.

28.

Paul being at Milete, gathered a bundle of stiches, and put them in the fire, and suddenly there came a venomous Adder, otherwise called a Wiper, out of the heate, and leapt on his hand. The men that were present and saw this thing, wayted when he should haue swollen, or fallen downe dead suddenly.

But Paul shooke off þe vermine into the fire, and felt no harme.

*Against hunger, poverty, or care-
fulnessse of living.*

[F at any time thou be tempted with the carefulnes of living, comfort thy selfe with these holy Scriptures.

Sentences out of the olde
Testament.

Psal.

33.

They that feare þe Lord shall
haue no scarcenesse. They
which seeke the Lord, shall want
no

of Vertue.

no good thing.

Behold, the eyes of the Lord Psal.
are vpon them that feare him, & 34.
vpon them that trust in his mer-
cy, & he may deliuer their liues
from death, and nourish them
in the time of hunger.

I haue bene young, and am Psal.
woren olde, and haue not seene 37.
the right: nor is forsaken, nor his
children begging their bread on
earth.

Lay thy care on the Lord, and Psal.
he shall nourish thee. 55.

All creatures depend vpon thee Psal.

(O Lord) & thou shouldst giue 105.

them meat in due time: For thou
giving it them, they take it, and
thou opening thy hand, they are
well satisfied: But thou hiding
thy face, they are sorrowfull, and
thou taking away their breath,
they are but dead, and turned in-
to the earth that they came off.

The eyes of all things looke

The Gouvernance

Psal. **165.** vpon thee (O Lord) and thou gi-
nest the meat in due time. Thou
openest thy hand, and replenishest
all things living with thy
blessing.

Psal. **166.** The Lord giueth meat to the
hunger.

Pro. **10.** The blessing of the Lord ma-
keth men rich, and there shall no
griefe accompany them.

Pro. **12.** The LORD will not let the
soule of the righteous to suffer
hunger, but he putteth the un-
godly from his desire.

Pro. **20.** He that tilleth his land, shall
have plentifullness of bread, but
he that followeth idleness, is a
very fool.

Ecd. **11.** God and euill, life and death,
pouerty and riches are of God.
Trust in God, abide in thy place.
For it is an easie thing in the sight
of God, quickly to enrich a poore
man.

Feare

of Vertue. II

Feare not, my sonne, we lead Tob.
a pore life notwithstanding we 4.
shall haue plenty of all good
things, if we feare the Lord, de-
part from all sinne, and do well.

Examples out of the olde
Testament.

GOD fed the people of Israel Exod.
with meat from heauen, and 16.
gaue them drink out of y^e rocke.

God sent meat by the rauens 3. Reg.
to Helias. 17.

The Angel of God toke A- Dan,
buk by the top, and bare him by 14.
the haire of the head, & througħ a
mighty wind set him vpon the
denn where Daniel was pris-
oner, and gaue him that meate,
which the Prophet had prepa-
red for his reapers.

Sentences out of the new
Testament.

The Governanee

Mat. **M**An shall not live with bread
4. alone, but with every word
that cometh out of the mouth
of God.

Mar. Take no thought, saying,
6. What shall we eate? or, What
shall we drinke? or, Wherewith
shall we be clothed? After these
things seeke the Heathen. For
your heavenly Father knoweth,
that yee have neede of all these
things. But seeke yee after the
kingdome of God, and the righ-
teousnesse thereof, and all these
things shall be cast vnto you.

1. Ti. God giueth vs abundantly all
6. things to enioy them.

Heb. I will not faile thee, nor yet
13. forsake thee.

Examples out of the new Testament.

Ioh. **C**hrist at the mariage turned
2. water into wine.

Mat. Christ with five barley loaves
10. and

of Vertue.

and two fishes, fed five thousand
people, & yet remayned twelue
baskets full of fragments.

*Against keeping of euill com-
pany.*

WHen the Deuill, the flesh, or
the world moouethee to re-
sort vnto any euil company, de-
fend thy selfe from it, with re-
membring these Scriptures,

Sentences out of the old
Testament.

He shall dwell in the Lords Psa.
Tabernacle, & rest vpon his 15.
holy hill, which seeth not by the
eye godly, but maketh much of
them that feare the Lord.

With the holy shalt thou bee Psa.
holy, & with the innocent shalt 19.
thou be innocent. **W**ith the cleane
shalt thou be cleane, & with the
froward, thou shalt be froward.

A froward heart shall depart
from me, I wil not know a wic-
ked

The Governance

hed person.

Psal.
101

Whoso hath a proude looke,
and an high stomacke, I may
not away wth him. Mine eyes
shall looke so; such as be faithfull
in the land, that they may dwell
wth me, and whoso leadeth a
godly life, shall bee my seruant.
There shall no deceitfull person
dwell in my house.

Psal.
116

He that telleth lyes, shall not
tarry in my sight.

I hate the vngodly: but thy
law, O Lord, doe I loue.

Pro.
1.

O, sonne, if sinners entice
thee vnto wickednesse, leane not
vnto them.

If they say, Come, go wth vs,
let vs lay a waite for bloud, and
conuey our selues priuily to trap
the innocēt. Let vs swallowe
them vp quickly like hell, & de-
uoure the perfect like a whirle-
p^t. For thus shall we find great
riches, and garnish our houses
with

of Vertue.

with oyle. Cast in thy foote among vs, and let vs make a common purse.

By somme, walke not with them, but refraine thy feet from their wayes, for their sake run into mischief. In vaine are nets spread abroad for birdes before their eyes. For when these men lay awaite among themselves one to sheade anothers bloud.

Neither are their owne lines in sauegard among themselves. These are the paths of couetous men, among whom one spareth not the life of another.

Come not in the path of the Proud, nor in the way of the wicked. Eschue it, and go not therein depart aside, and passe over by it. For they cannot sleepe, except they haue first don some mischief.

For they eat the bread of
wicked

The Gouvernance

wickednes, and drinke the wine
of robberie. The path of the
righteous shine h as the light,
and is euer brighter and bright-
er vnto the perfect day. But the
way of the vngodly is as the
darknesse, wherein men fall ere
they be aware.

Pro. 13. Whoso accompanieth y wise,
shall haue wisdome: but he that
is a companion of fooles, shall
proue like them.

Eccl. 6. Travell not by the way with
him that is vaynelesse, lest he do
thee euill.

For he followeth his own wil-
fulnesse, and so shalt thou perish
through his follie.

Strive not with him that is
angry and cruell, goe not with
him into y wilderness: for blood
is no hing in his sight, & where
there is no helpe hee shall mur-
ther thee.

Eccl. 9. Look not vpon a woman that
is

of Vertue.

is desirous of many men, lest
thou fall in o her snares.

Use not the company of a wo-
man that is a plaiier, & a danci-
ser, and heare her not, lest thou
perish through her entisings.
Behold not a Mayden, that thou
be not hurt in her beauty.

Bring not euery man into thy Eccl.
house, for the wicked layeth 11.
waile diuersly.

Who will haue pittie on the Eccl.
charmer that is stinged of yser: 2.
pent, or of all such as come nigh
the beasts? Euen so it is with him
that keepeth company with a
wicked man, and lappeth him-
selfe in his sinne.

He that toucheth pitch, shall Eccl.
be defiled of it, and hee that kee 13.
peth company with a proud per-
son, shall also become proud and
stately.

Examples out of the olde
Testament,

Abra-

The Gouvernance

Gen. 11. 12. **A** Braham, because hee would not bee partaker of their Idolatry, fled from the people of Chaldeea, being his native country.

Gen. 19. Lot, at the commaundement of the Angels, departed out of Sodom, lest hee carrying with the Sodomites, should haue bene consumed with them.

Gen. 12. Sara would not suffer Ismael, which was giuen to mocking, to keepe company with her sonne Isaac, lest he also should become a mocker.

Gen. 3. Iacob would not keepe company with his brother Esau, although greatly intreated, lest some wickednesse should there of haue hapned.

Num. 16. Moses at Gods appointement, commaunded the people to depart from the dwelling places of Chore, Dathan, & Abiron, lest they also bee wrapped in their sinnes,

of Vertue.

finnes, & so perish among them.

Iosaphat King of Iuda was 3. Re.
almost slayne in the battaile, be: 2 I.
cause he kept company & wēt vnto
the wars wth wicked Achab.

After his returne also he was 2. Pa.
greatly rebuked of Iehu so: so I.
do n^y.

When all the people went to Tob.
worship y^e golden Calues which 1.
Ieroboam had made, Tobias
onely fled away from the com-
pany of them all, and went to
Ierusalem vnto y^e Lords Tem-
ple, and there worshipped the
Lord God of Israel.

So long as Iudas Machabe. 1. Mac.
did put his trust in the Lord, 8. 9.
all things prospered well with
him: but when he began to ioyne
friendship, and keepe company
with t^{he} heathen and the Ro-
manes, shortly after he was o-
uercome and slaine in battell.

The like thing chanced to Io: 1 Mac.
nathas. Sea- 15.

The Gouvernance

Sentences out of the new Testament.

Mat. 10. **G**oe not into the wayes that lead vnto the heathen, and into the cities of y^e Samaritans enter y^e not.

Rom. 16. **I** beseech you, brethren, marke them which cause diuision, and give occasions of euill, contrary to the doctrine which y^e haue learned, and annoy them.

1. Cor. 5. **D**oe y^e not know that a litte leauen soweth y^e whole lumpe of dowe? Purge therefore the old leauen, that yee may bee new dough as ye are swete bread.

I wrote vnto you, that yee should not keepe company with whoremongers.

If any that is called a brother, that is to say (a Chzistian man) be a whoremonger, or a couetous person, or a worshipper of images, either a railer, or drunkard,

of Vertue.

or an extortioner: with him that is such, see yee neyther eate, nor yet keepe company.

Put away from among you that euill person.

We require you, brethren, in 2. The. the Name of the Lord Iesus 3. Christ, that yee withdraw your selues from euery brother that walketh inordinately, and not after the institution which yee received of vs.

If any teach otherwise, and I. Tim. is not content with the whole 6. some words of the Lord Iesus Christ, and with the doctrine of godlines, he is puffed vp, & knoweth nothing, but wasteth his braines about questions & strife of words, wherof springs envy, strife, railings, euill surmisings, and vaine disputations of men with corrupt mindes, and destitute of the truth, which thinke that lucre is godlinesse: From
such

The Governance

such seperate thy selfe.

Tit. 3. A man that is given to heresie, after y^e first and second admonition on anoyde, remembering that he that is such, is perverted and sinneth, even damned by his owne iudgement.

2. Ich. 2. If there come any br. to you, and bring not this learning, him receiue not to house, neither bid him God speed. For he that bid-
deth him God speed, is partaker of his euill deeds.

Examples out of the new Testament.

Luk. 22. **P**eter, so long as he kept company with Christ, & Christs Disciples, hee continued in the truth, preached the truth, confessed openly Christ to be the son of the living God, and promised that he would not onely goe in to prison, but also vnto the very death with Christ: but when he once came into the Court of the Bishops

of Vertue.

Bishops house, he straightwaies
was stricken with such feare,
that a poore mayd, and a simple
Sim Shakebuckler, made him
both to deny, & also to forswear
Jesus Christ his Lord and Ma-
ster, whom before he had boldly
so oft confessed before the world.
Saint Peter preaching to the be-
leeuing and repentant Iewes, a-
mong other his godly exhortati-
ons, commaunded them to seue
themselves from the vntoward
generation of y vnfaithfull, and
to flie the company of such as
deny Jesus to be Christ, and the
sennie of the liuing God.

Saul keeping company with Act.
the vnfaithfull Iewes, as with y 7. 8, 9.
Bishops, the Priests, the Phari-
ses, &c. became a grieuous perse-
cutor of the Christian congrega-
tion, but being deliuered from
their fellowship, hee became a
worthy Apostle, & a feruent prea-
cher of Gods word. *Against*

The Gouvernance

Against Idleneſſe.

IF Satan moue thee vnto idleneſſe, which is the welſpring & roote of all vice, ſet before the eyes of thy mind, both theſe ſentences and expamples of the holy Scriptures.

Sentences out of the olde Teſtament.

Gen. 2 **T**HE Lord tooke Adam, & put him into the garden of Eden, that he might dreſſe and keepe it

Gen. 3 In the ſweate of thy face ſhalt thou eate thy bread, untill thou returneſt into the earth, from whence thou waſt taken. For duſt thou art, and into duſt thou ſhalt be turned againe.

Iob. 5. A man is bozne to labour, and a bird to flye.

Pſa. Thou ſhalt eate the labour of
128. thy hand.

Pro. 6. Go to the Cummet (thou Ang-
gard)

of Vertue.

gard) consider her waies, & learn
to be wise: she hath no guide nor
ouerseer, nor ruler: yet in the
summer she prouideth her meat,
and gathereth her food together,
in the haruest. How long wilt
thou sleepe, thou sluggish man:
When wilt thou arise out of thy
sleepe? Sea sleepe on still a little,
slumber a little, fold thine hand
together yet a little, that thou
mayest sleepe: so shall pouerty
come vpon thee, as one that tra-
uaileth by the way, and oppresse
thee like a theefe.

If thou bee not slothfull, thy
haruest shall come as a springing
well, and pouerty shall flie farre
from thee.

Who so gathereth in summer, Pro. 10.
is wise: but he that is sluggish in
haruest, bringeth himselfe to con-
fusion.

The sluggard would faine Pro. 13.
haue, and cannot get his desire,
L but

The Gouvernance

but y^e soule of them that worke,
shall haue plenty.

Pro. 20. A slothfull body will not goe
to plowe for cold in winter, there-
fore shall hee goe a begging in
summer, and haue nothing.

Delight not in sleepe, lest thou
come vnto pouerty: but open
thine eyes, that thou mayst
haue bread enough:

Pro. 28. He that tilleth his land, shall
haue plenteousnesse of bread:
but hee that followeth idlenesse,
shall haue pouerty enough.

Ecc. 33. Idlenesse hath bene the occa-
sion of much euill & wickednes.

Ezo. 16. Behold, the sinnes of Sodom
were these: pride, fulnesse of
meate, abundāce, and idlenesse.

Examples out of the old Testament.

Gen. 2. 3. A Dam gat his liuing with the
labour of his hands, and the
sweat of his browes.

Cain

of Vertue.

Cain was a plowman, and Gen.
tilled the earth. 4.

Abel was a shepheard & kept
sheepe.

Iubal was a Musician, and
exercised musick.

Thubal Cain was a Smith,
and a grauer in mettall.

Noe was a planter of vineyards. Gen. 9.

Abraham, Lot, Isaac, and Gen.
Jacob, were plowmen and 13.29.
shepheards.

Ioseph was a Magistrate Gen.
and a publique Minister in the 14.
common weale of Egypt vnder
King Pharao.

Moyfes was a shepheard, and Exod.
kept the sheepe of Iethro his fa- 3.
ther in law, Priest of Madian.

The children of Israel got Exod.
their living with hard and paine 1.
ful labour in Egypt vnder King
Pharao.

David, before he was anointed
King of Israel, was a shep-
heard.

The Governance

- Exo. 28. All the Priests and Levites of the old law, every man according to his vocation, laboured, by giving attendance in the temple, by killing of beasts, and offering of sacrifices, by studying & scriptures of God, and teaching the same vnto the people.
- Amo. 1. Amos the Prophet was one of the shepheards of Theraua.
- Dan. 14. Abacuk the Prophet trauailed in husbandry.

Sentences out of the new Testament.

- Gal. 6. **L**et vs not be weary of well doing. For when the time is come, we shall reape without wearinesse.
- Eph. 4. Let him that stole, steale no more: but let him rather labour with his hands the thing which is good, that he may giue to him that needeth.
1. The. 14. **W**hee beseech you, brethren, that

of Vertue.

that ye studie to be quiet, and to meddle with your own busines, and to worke with your owne hands, as we command you.

When we were with you, we 2. The. gaue you this commandement, 3. that if any man will not labour, the same should not eate. Let all men worke with quietnesse, and eate their owne bread.

Examples out of the new Testament.

Christ was a Carpenter. Mat. 6.

The Apostles of Christ were Mar. Fishermen. 4.

Paul laboured with his owne hands, and got both his owne li- 20. uing and others that were with him.

Saint Luke was a Physicion, Col. & as some write, a painter also. 4.

Aquila was a maker of tents, Acts. of the which occupation Saint I I. Paul was.

Simon S. Peters host, was a Tanner. L 4 Dor-

The Gouvernance

Act. 9 Dorcas that vertuous woman,
made garments with her owne
handes, and gaue them to the
poore people.

Against swearing.

IF Sathan at any time mooue
thee vnto swearing, perjurie,
or blaspheming the name of
God, by no means consent vn-
to him: but enarme thy selfe a-
gainst his wicked temptations,
with these holy Scriptures.

Examples out of the olde Testament.

Exo. 20. **T**hou shalt not take the name
of thy Lord God in vaine.
For the Lord will not hold him
guiltlesse, that taketh his name
in vaine.

Leu. 24. **W**e shall not sweare by my
name in vaine, neither shalt thou
defile the name of thy God. I
am the Lord.

Whos

of Vertue.

Whosoener curseth his God,
shall beare his sinne. And he that
blasphemeth the name of the
Lord, let him be slayne, and the
multitude shall stone him to
death. Whether he be borne in
the land, or stranger, when hee
blasphemeth the name of the
Lord, let him be slayne.

Let not thy mouth be accustomed Ecc. 23.
with swearing, for in it
there are many falles.

A man that useth much swea-
ring, shall be filled with wicked-
nesse, and the plague shall neuer
goe from his house.

The wordes of the swearer
bring death. God graunt that
it bee not found in the house of
Iacob. But they that feare God,
eschew all such, and lye not wel-
tering in sinne.

Sentences out of the olde
Testament.

The Governance

Leui. **T**he sonne of a certain Israelitish woman, blasphemed the name of the Lord: He therefore was first put in prisō, and afterward at the commandement of God he was stoned to death.

Zach. **I** turned me, sayth the Prophet Zacharie, lifting vp mine eye, and looked, and behold, a flying booke. And the Angell sayd vnto me, What seest thou? I answered, I see a flying booke of twenty cubits long, and twenty cubits broad. Then sayd he vnto me, This is the curse that goeth forth ouer y^e whole earth: for all thē that shalbe iudged after this booke, and swearers shall bee iudged according to the same. And I will bring it forth (sayth the Lord) so that it shall come to the house of the thiefe, and to the house of him y^e falsely sweareth by my name, and shall remaine in his house, & consume it, with
the

of Vertue.

the timber and stones thereof.

Sentences out of the new
Testament.

YCe haue heard how it was Mat.
said to them of the old time, 5.

Thou shalt not forswear thy
selfe, but shalt performe vnto
the Lord those things that thou
swarest. But I say vnto you,
Swear not at all, neither by
heauen, for it is Gods seate: nor
by the earth, for it is his fote-
stole: neither by Ierusalem, for
it is the City of the great King:
neither shalt thou swear by thy
head, because y^e canst not make
one haire white or blacke. But
your communication shall bee,
Yea, yea, Nay, nay. For what-
soeuer is added more than these,
it commeth of euill.

Above all things, my brethren, Iacob,
swear not, neither by heauen, 5.
neither by earth, neyther any
other othe. Let your yea, be yea,

A 5

and

The Gouvernance

and your nay, nay, lest ye fall
into hyppocrisie.

Examples out of the new Testament.

Mat. **H**EROD, to perforce his wick-
14. ked & diuelish othe, which
hee had made to the daughter of
Herodias his whore, for her
pleasant daunsing, suffered and
commaunded the head of that
most godly Preacher S. Iohn
Baptist, to be cut off. Let all
men therefore beware of vaine,
rash, and wicked othe.

Mat. **S**aint Peter, whē it was laid
26. to his charge, that he was one of
Christs Disciples, swore that he
knew not the man. But after-
ward hee bitterly wept for his
swearing and denyng of Christ.
Let vs also lament and be sorry
for our idle & wicked manner of
swearing, and leaue it, & praise
the name of the Lord our God.

Against

of Vertue.

*Against lying, slaundering, and
filthy or vncleane talke.*

IF Sathan at any time moo-
ueth thee to abuse thy tōgue,
contrary to the will of God, ey-
ther in lying, slaundering, or
other wicked and idle words,
resist his temptations, with
these Scriptures following.

Sentences out of the olde
Testament.

Thou shalt eschew lying. Exo. 23.
Ye shal not lie, neither shall Leuit.
any of you deceiue his neighbor. 19.

Thou (O Lord) shalt destroy Psal.
all them that speake lyes. 6.

There be sixe things that God Pro.
hateth, and the seventh hee vt- 6.
terly abhorreth. A proude coun-
tenance, a lying tongue, hands
defiled wth innocent blood, a heart
imagining wicked counsels,
fexte

The Gouvernance

faute swift vnto mischiese, a falso
witnesse, the sower of discorde a-
mong brethren.

Pro. 2. Lying lips are abomination
to the Lord: but they that doe
faithfully, please him.

Pro. 19. A false witnes shall not escape
vnpunished, & he that speaketh
lyes, shall perish and come to
nought.

Pro. 14. Hee that gathereth his goods
with a lying tongue, shall leese
all, & be in perill of his life. Hee
that keepeth his tongue, keepeth
his life from troubles.

Eccl. 7. A lying witnesse shall perish.
Haue thou no delight to speake
lies against thy brother, nor yet
against thy friend: haue no pleas-
ure in lying: for the vse thereof
is nought.

Sap. 1. The mouth that lyeth, slayeth
the soule.

Examples out of the olde
Testament.

Sathan

of Vertue.

Sathan brought forth the first Gen.
lie, whē he made our Grand- 3.
mother Eve beleue, that if she
and her husband did eate of the
forbidden fruite, they should be
as Gods. Therefore he is a lyer,
and the Father of lying.

The two Iudges which accu- Dan.
sed the most vertuous woman 3.
Susanna of vncleannes, because
she would not agree to their most
filthy & vn honest request, were
most abominable lyers & flander-
ers: but they receined a re-
ward worthy their lying.

All the false Prophets of the
old law, which fayned them-
selues to be of God, and yet pro-
phesied lyes to please y^e Princes
and Rulers withall, were lyers
and blasphemers of God.

Sentences out of the new
Testament.

Lying

The Gouvernance

Eph. 4 **L**ying let aſſe, let euery man ſpeak the truth to his neighbour, ſo much as wee are members together.

Col. 3. **L**ye not one to another.

Eph. 4 **L**et no filthy communication proceed out of your mouthes, but that which is good to edifie. Let all bitterneſſe, fierceneſſe, and wrath, roaring, and cursed ſpeaking be put away from you, with all malitiouſneſſe. Bee courteous one to another, and mercifull, forgiving one another, euen as God for Chriſts ſake forgave you.

Eph. 5 **L**et neyther filthineſſe, nor fooliſh talking, neyther ieſting, which are not comely, be once named among you, but rather thankſgiuing.

Examples out of the new
Teſtament.

Mat. 12. **T**he Scribes & the Pharisees,
with the other enemies of
Chriſt,

of Vertue.

Christ, which called Christ a wine-bibber, a glutton, a deceiver of the people, a blasphemers, one possessed with a devill, such one as forbade the people to pay tribute unto Cesar, &c. were most abominable lyers and blasphemers.

Ananias and Saphira dyed Acts. suddenly, because they lyed. 5.

They were lyers and blasphemers, which sayd that the blessed Martyr Saint Steuen spake blasphemous words against Moses and against God: when of God, no man spake more godly, nor of Moyses more reverently.

They also that complayned Acts. of the Apostles of Christ, calling 17. them seditious persons, and teachers of new learning, were also lyers and slanderers.

So many as make of Iohn Apoc. lyers, 22.

The Gouvernance

lyes, shalbe cast among murthers and Idolaters in the lake of hell, burning with fire and brimstone.

Against pride and vaine glory.

IF thou bee tempted to pride, or vaine glory, of the Devill that old enemy of mankind, defend thy selfe with these Scriptures.

Sentences out of the old
Testament.

Psa. **T**hou shalt save (**O Lord**)
18. the people that are humble, meeke, and lowly: but the high looke of the pꝛoude thou shalt bring downe.

Psa. **T**he Lord will save such as
33. be of an humble spirit.

The Lord hateth a pꝛoude countenance.

Pro. **D**isoaime, pride, a wicked way,
1. and a mouth that is double tongued, I utterly abhorre, saith
the

of Vertue.

the Lord.

The Lord abhorreth all such Pro.
as be of a proud heart, his hand 16.
is against their hand, and they
shall not escape unpunished.

Butter it is to bee of humble
minde with the lowly, than to
divide the spoyle with y^e proude.

Presumptuousnesse goeth be-
fore destruction, & after a proud
stomacke there followeth a fall.

Why art thou proude, thou
earth and ashes? Pride is hated Eccl.
before God and man. Pride is 10.
the beginning of all sinne, and he
that maintayneth that, shall bee
cursed, and at the last be utter-
ly destroyed.

God hath destroyed the seates
of proude Princes, and set vp
meeke in their stead.

Woe bee vnto you, that are Esay.
wise in your owne eyes. 5.

I hate the pride of Iacob, and Amos.
I abhorre his palaces, sayth the 6.
Lord. Let

The Gouvernance

Tob. Let neuer pride haue rule in
4. thy minde, nor in thy word: for
in pride began all destruction.

Examples out of the old
Testament.

Esay. **L**Vcifer for his pride fel down
14. from the glory of heauen, into
Exod. to the paynes of hell. Pharao for
14. his pride was plagued, and at
last drowned.

3 Reg. Senacherib, for all his boa-
19. sting, pride, and proud crakes,
cowardly fled away, and after-
wards was slayne of his same
sonnes.

Dan. Nabuchedonozzer was so pu-
4. nished for his pride, that he was
made of a man a beast, til he had
giuen ouer his pride, confessed
himselfe to bee but a man, and
that God alone is the **LORD**,
worthy all glory and honour.

Hes. Proud Aman was hanged on
13. those gallowes, which he had set
vp for good Mardocheus.

Sen-

of Vertue.

Sentences out of the new
Testament.

Learne of me, saith Christ, for Mat.
I am meeke and humble in I I.
heart.

He that exalteth himselfe, shall Mar.
be made low, and he that lowly 19.
mекeth and submitteth himself,
shall be exalted.

Be not high minded, but make Ro. 12.
your selues equall to them of the
lower sort: be not wise in your
owne opinions.

What hast thou, that thou hast I. Cor.
not receiued? If thou hast recei- 4.
ued it, why reioycest thou as
though thou hast not receiued it?

Humble your selues in the I. Pet.
sight of the Lord, and he shall 9.
lift you vp.

Submit your selues every
one to another, knit your selues
together in lowlines of mind.

For God resisteth the proude,
and giveth grace to the humble.

Sub

The Gouvernance

Submit your selues therefore
vnder the mighty hand of God,
that hee may exalt you when the
time is come.

Sentences out of the new Testament.

Luk.
2.

Mary that blessed Virgine
being meeke, humble, and
lowly, was made the mother of
our Lord & saviour Jesus Christ.

Mat.
4.

Peter, James, Andrew, Iohn,
and 5 other Disciples of Christ,
were humble and lowly in their
owne eyes, and estranged from
all pride and arrogancy. Christ
therefore chose them to be his
Apostles.

Ioh.
13.

Our Saviour Christ disdained
not to wash his disciples feete, to
give vs an example of humility
& of brotherly loue. The proud
Pharise was reiected and cast a-
way as vnrighteous, because he
boasted himselfe of his good
deeds,

of Vertue.

deeds, and despised the poore
Publicane.

King Herod, vpon a day ap- Act. 11.
pointed, arrayed himself in royal
apparell, set him in his seat, and
made an oratiō vnto the people.

The people gaue a shoute, say-
ing, It is the voice of a God, and
not of a man. And immediatly þ
Angell of the Lord smote him,
because he gaue not God the ho-
nor: and he was eaten of the
worms, and gaue vp the ghost.

*Against feasting, gluttonie,
and drunkennes.*

TO auoyde feasting, gluttony
and drunkennesse, set these
holy scriptures euer before the
eyes of thy minde.

Sentences out of the olde
Testament.

Wine maketh folke lecher-
ous, & drunkennes causeth
bawling

The Governance

brabbling, and chiding. Whoso
hath pleasure in them, shall not
be wise.

Pro. 20. He that loneth bankets, shall
be brought to poverty. Whoso
delighteth in wine and delicious
meates, shall not be rich.

Pro. 33. Accompany not with riotous
drinkers & eaters, for such shall
come to poverty, and such slug-
gish sleepers shall goe all to rag-
ged. Where is woe? where is
wailling? where is strife? where
are trappes layde? where are
wounds without a cause? where
are bloudy eyes? Doe not all
these things chaunce vnto them,
that sit alway at the wine, and
giue their mindes wholly to gul-
ling and glosing?

Esay. 5. Woe bee to you that rise vp
early to bring your selues vnto
drunkenesse, and set all your
mindes so on drinking, that yet
sit sweating thereat vntill it bee
night. The

of Vertue.

The Harpe, the Lute, the
Labour, the Drumme, the
Trumpet, & Shalme, and plen-
ty of wine are at their feasts: but
the works of the Lord do ye not
behold, neyther consider yet the
works of his hand.

Woe be unto you & are strong
to drinke wine, and are mighty
to aduance drunkenesse.

Fornication, wine and drum: Ose.
kenesse take away the heart. 3.

Through feasting many haue Eccl.
died: but hee that eateth in i 3.
meane, shall prolong his life.

Sentences out of the olde
Testament.

A Dam, and Eue, by satisfying Gen.
their greedy appetite, in ea 3.
ting the forbidden fruite, did not
onely transgresse & commande-
ment of God, but also throw both
themselves, and all their posterity
into euermlasting damnation, if
wee had not bene redeemed by
Christ. The

The Gouernance

Eze.
16.

The stinking Sodomites, by giuing themselves to inordinat eating and drinkeing, fell vnto vnnaturall lusts, and so most miserably perished.

Ge. 9.

Through drunkennesse, Lot committed incest with his owne daughters.

Exo.
32.

The people of Israel, giuing their minds vnto banquetting, fell into Idolatry.

Exo.
13.

Holofernes that most valiant Captaine, being drunken, was slaine of a woman.

Sentences out of the new Testament.

Luk.
24.

Take heede that your heart be not overwhelmed with feasting and drunkennesse.

Let vs walke honestly, as in the day time not in banquetting and drunkennesse, nor in champing and wantonnesse, nor in strife and enuying: but put yee on

of Vertue.

on the Lord Jesus Christ. And Rom.
make not prouision for the flesh, 13.
to fulfill the lusts thereof.

Banquetting & drunkennesse Gal.
are the works of the flesh. 5.

Bee not drunken with wine, Eph.
wherein is lechery, but bee ye 5.
filled with the spirit.

It is a good thing that the Heb.
heart be established with grace, 13.
and not with meates, which
haue not profited the, that haue
had their pastime in them.

Drunkards shall not inherit 1. Cor.
the Kingdome of God. 6.

Be ye sober and watch, for 1. Pet.
your aduersary the deuill goeth 5.
about like a roaring Lion, see-
king whom hee may deuoure:
whom see that ye resist, being
strong in faith.

Examples out of the new
Testament.

HEROD giuing his minde to Mæ.
banquetting, granted y^e the 15.
holp

The Gouvernance

holy man Iohn Baptist should be beheaded at the desire of his whorish daughter.

Mat. 24. That euill seruant which saith in his heart, My Lord will bee long a coming, and so begin to smite his fellows, yea, and to eate and drinke with the drunken: the same seruants Lord shall come in a day when hee looketh not for him, and in an houre that he is not ware of, and shall be we him in peces, and giue him his portion with the hypocrites: there shalbe weeping and gnashing of teeth.

Luk. 16. The rich glutton that farced so daintily euery day, was cast downe into hell, and most grievously punished.

*Against fornication and
adulterie.*

IF at any time thou be tempted of the deuill, of the world, and the flesh, to defile thy selfe with forni-

of Vertue.

fornication, adulterie, whore-
dome, incest, or with any other
vncleannesse, call these senten-
ces and examples of the holy
Scripture to remembrance, and
valiantly resist those most wic-
ked temptations.

Sentences out of the olde
Testament.

Thou shalt not commit a. Exod.
adultery. Thou shalt not lie 20.
with thy neighbours wife, to
defile her with seede.

Thou shalt not make thy daugh-
ter common, that thou woul-
dest cause her to be an whore.

The man that breaketh wed-
locke with another mans wife,
euen he that breaketh wedlocke
with his neighbours wife, let
him be slayne, both the adulter-
er and the adulteresse.

If a Priestes daughter fall to Lew-
derye the whore, she defileth her 21.
father: therefore must shee bee
burnt with fire.

The Gouvernance

If a man be found lying with a woman that hath a wedded husband, they shall dye either of them, both the man that lay with the wife, and also the wife: and so shalt thou put away euill from Israel.

Deut. Cursed be he that lyeth with
17. his neighbours wife: and all the people shall say, Amen.

Deut. There shalbe no whoze of the
23. daughters of Israel, nor no whozemonger of the sonnes of Israel.

Pro. An whoze giueth swēt words,
2. forsaketh the husband of her youth, & forgetteth the couenant of her God. Her house is enclined vnto death, and her pathes vnto hell. All they that goe into her, come not againe, neyther take they hold of any way of life.

Pro. The lippes of an harlot are a
5. dropping honny combe, and her necke is softer than oyle: but in the

of Vertue.

the end she is as bitter as worm-
wood, and as sharpe as is a
sword: her fete goe downe vnto
death, and her steppes haste
them vnto hell.

Wherefore, deare child, giue
eare vnto me, and swarue not
from my words. Fly from her
wayes, & come not once so nigh
as vnto her doores.

Keepe thee from the euill wo: Pro:
man, and from the flattering
tongue of the harlot, that thou
lust not after her beauty in thine
heart, and lest thou bee taken
with her fayre lookes.

An harlot will make a man to
beg his bread: but a married
woman will hunt for the preci-
ous life.

May a man hide fire in his bo-
some, and his fete not be hurt?
Euen so, whosoever goeth into
his neighbours wife, and tou-
cheth her, cannot be vnguiltie.

The Gouvernance

He that is an whoremonger,
is a foole, and bringeth his life to
destruction. He getteth himselfe
also shame and dishonour, such
as shall neuer be put out.

Pro. 9. He that accompanieth himself
with an whore, shall goe downe
vnto hell: but he that goeth a-
way from her, shall be saved.

Pro. 18. He that meddleth with an
whore, is a foole and without
wit.

Pro. 29. He that maintaineth whores,
shall come vnto beggery.

Iob. 31. If mine heart hath lusted after
my neighbours wife, or if I
haue layde waite at his doore:
Oh then let my wife grind vnto
another man, and let other men
lye with her. For this is a wic-
kednesse, and Sinne that is wor-
thie to bee punished, yea, a fire
that should vtterly consume, and
rote out all my substance.

Tob. 4. My sonne, keep thee well from
all

of Vertue.

all whoredome, and beside thy
wife, see that no fault bee found
in thee.

Cast not thy minde vpon har-
lots in any maner of thing, lest
thou destroy both thy selfe and
thy heritage.

Go not about gazing in euery Eccl.
lane of the City, neither wander
thou abroad in the straits there-
of.

Turne away thy face from a
beautifull woman, and loke not
vpon the fairenesse of other.

Sit not with an other mans
wife by any means, lye not with
her vpon the bed, make no words
with her at wine, lest thy heart
consent vnto her, and thou with
thy blood fall in'o destruction.

A man that breaketh wedlock, Eccl.
regardeth not his owne soule, 13.
but saith, Tush, who saith me?
I am compassed about with
darkenesse, the walles couer me,

The Governance

no body seeth me. Whom neede
I to feare? that highest will not
remēber my finnes. He vnder-
standeth not that his eyes see all
things: for all such feare of men
driveth away the feare of God
from him. For he feareth onely
the eyes of men, and considereth
not, that the eyes of the Lord are
clearer than the sunne, behol-
ding all the wates of men, and
the ground of the deepe, and loo-
king euen to mens hearts in se-
cret places, &c. Read forth the
Chapter to the end.

Examples out of the olde Testament.

Gen. 7. **G**OD drowned once al y whole
world (eyght persons excep-
ted) for the sinne of uncleannes.

Gen. 19. **G**OD powred downe from hea-
uen, water, fire, and brimstone
vpon the Sodomites, Gomorri-
ans, and such other, & destroyed
them

of Vertue.

them all for their abominable
uncleannesse.

When Sychem the sonne of Gen.
Hemor had violently defloured 34.
Dina the daughter of Iacob, her
brothers hearing of the matter,
slew not onely Sychem and He-
mor, but also all the men & men
childre that were in the city, and
afterward spoiled the city. And
when Iacob their father talked
with them of y^e matter, they an-
swered, Should they deale with
our Sister, as with an whore?

When it was told Iuda, that Gen.
Thamar his daughter in law 28.
had played the whore, and with
playing the whore was become
great with child, Iuda her father
in law answered & sayd, Bring
her forth, that she may be burnt.

Ioseph feared God, & would Gen.
not consent vnto his Lords wife 29.
in any poynt of uncleannes, but
chose rather to bee cast into pri-

The Gouvernance

son, than he would commit so great wickednesse, and defile his Lords wife. Wherefore did God blesse him, & brought him to high degree.

Num. There were slaine in one day,
25. of the Jewes, foure and twenty thousand, for the whoredome that they committed.

Iud. For y^e deflowring of a certaine
20. Levites wife, there were destroyed more than an hundred thousand people.

3.Reg David committed adultery
17. with Bethsabe Urias wife: but he escaped not unplagued.

3.Reg Salomon, before he acted in
11. love of women, was wholly givē to the setting forth of Gods honor, but being once rusted with their love, he did not onely neglect y^e glory of the alme true and living God, but he also, through the entisement of these women, fell unto y^e worshipping of strange gods,

of Venice.

gods, and so hee prouoked the high displeasure of God against him and his Realme.

Susan feared God, and desired rather to be stoned vnto death, than she should defile her husbands bed, or once consent to the filthy Iudges, and so become an whore: God therefore preserved her.

Sentences out of the new Testament.

Ye haue heard, that it was Mat. said to the of old time, Thou shalt not commit adultery. But I say vnto you, that whosoever looketh on another mans wife, to lust after her, hath committed adultery already with her in his heart.

It seemeth good to the holy Aps. Ghost, & to vs, to charge you, y^e 15. ye abstaine from whoredomie.

Kepe no company with 1. Cor. whoremongers.

5.

It

The Gouvernance

If any that is called a brother,
that is to say, a Christian man,
bee a Whorehunter, with such
one see that yee eate not.

1. Cor. Neither whoremongers, nor
6. adulterers, nor weaklings, nei-
ther abusers of themselves with
mankind, shall inherit the King-
dome of God.

I know yee not, that your bo-
dies are the members of Christ:
shall I now take y members of
Christ, and make them the mem-
bers of an harlot? God forbid.
Do ye not know, that he which
coupleth himselfe w an harlot,
is become one body? For two,
saith he, shalbe one flesh. But he
that is ioyned to the Lord, is one
spirit. Flee whoredome. Euery
sin y a man doth, is without the
body. But hee that is a whore-
monger, sinneth against his owne
body. Know ye not, how that
your bodies are the temples of
the

of Vertue.

the holy Ghost, which dwelleth in you, whome ye haue of God, and how ye are not your owne? For ye are dearly bought. Therefore glorifie God in your bodies & in your spirits, which are Gods.

To auoyde whoredome, let e. I. Cor. every man haue his wife, and let 7. every womā haue her husband.

It is better to marry than to Gal. burne. Adultery, fornication, 5. uncleannesse, wantonnesse, &c. are workes of the flesh, and whosoever doth them, shall not inherit the kingdome of God.

Let not whoredome or vn. Eph. cleannes be once named among 5. you: for this ye know, that no whoremonger, or vncleane person, hath inheritance in the kingdome of Christ and of God.

This is the will of God, that I. The. ye abstaine from whoredome. 4. For God hath not called vs vnto
vn.

The Gouvernance

uncleannesse, but vnto holines.

Kepe thy selfe pure and honest.

Auoyde the lusts of youth, but follow righteousness, faith, loue, and peace, with them that call on the Lord with a pure heart.

Heb. 13. Wedlocke is honourable among all men, and the bed vnfiled: but whoremongers and adulterers God will cōdemne.

Apo. 12. Whoremongers shall haue their part in the lake that burneth with fire and brimstone, which is the second death.

Sentences out of the new Testament.

Mat. 14. Whoredome was the occasion that Herodias Herods whose sought so diligently the death of godly Iohn Baptist, which reproveth them of their abominable lining.

Luk. 15. Although whoredome and keeping

of Vertue.

ping of riotous company, the prodigal sonne wasted away his goods, and fell vnto such necessity, beggery, and misery, that he was glad to keepe swine, and would faine haue filled his belly with the cobs that the swine did eate, but he could not be suffered.

Learn of this history what the end of whoredome is.

Saint Paul did excommunicate the man of Corinth, which vngodlyly kept his fathers wife, & would not suffer that any of the faithful should keepe him company, nor yet eate or drinke with him.

The end of the whore of Babel Apo. I. is described of S. John, 18. to be wonderfull wretched, miserable and damnable.

Against conetousnes.

[F the deuill & the world moue thee not to be content wth that is sufficiēt & inough, but immoderately & vnmeasurably to scrat

The Gouvernance

together & goods of the world,
to oppresse the poore, to ioyne
house to house, land to land,
lordships to lordships, &c. to
take great incomes, to rayse the
rents, and to get that may bee
gotten by right or by wrong,
defend thy selfe agaynst them
with these holy Scriptures that
follow, euer remembring, that
thou art but a stranger and a
pilgrime in this world, and that
thou must go hence either vnto
glory, or vnto paine, yea, & that
how soone, thou knowest not.

Sentences out of the old Testament.

Exod. 20. **T**hou shalt not couet thy
neighbours goods.

Exod. 22. **T**hou shalt not trouble, hurt, nor
annoy no Widdow, nor father-
lesse childe.

Exod. 3. **I**f you shall hurt them, & they
cry vnto me, I will surely heare
their

of Vertue.

their crie, & then will my wrath
ware hote, and I will kill you
with the sword, and your wiues
shall bee widowes, and your
children fatherlesse.

Thou shalt take no gifts: for Leu.
gifts blinde the wise, and per- 12.
uert the words of the righteous.

Thou shalt not doe thy neigh- Iob.
bour wrong, neither violently 15.
oppresse him. Ye shall do no vn-
righteousnesse in iudgement, in
mete yard, in weight or in mea-
sure. True ballances, true
weights, and true Epha, and a
true Hin, shall ye haue.

Fire shall consume the houses Psal.
of such as are greedy to receiue 39.
gifts.

He heapeth vp treasure, and Psal.
yet knoweth not he for whom he 42.
gathereth it.

Trust not in wrong & rob- Psal.
bery, giue not your selues vnto 119.
vanities: and if riches increase,
set

The Gouvernance

set not your heart vpon them.

Pro. Encline my heart (**O Lord**)
11. to thy testimonies, and not to
countousnesse.

Ecc. Who hoordeth by his corne,
12. shalbe cursed among the people:
but blessing shall light vpon his
head that giveth sode.

13. He that trusteth in his riches,
shall haue a fall, but the righte-
ous shall flourish as the greene
leafe.

Better is a little with y^e feare
of the Lord, than great & innu-
merable treasures otherwise.
Hee goeth about to destroy his
owne house, y^e giveth his minde
to countousnesse: but whoso ha-
teth reward, shall liue.

Pro. Better it is to haue a little
16. with rightousnesse, than great
rents wrongfully gotten.

Pro. Hee that hateth countous-
18. nesse, shall liue long.

A man that is sudden'y rich,
en

of Vertue.

enueeth other, & considereth not
that pouerty shal come vpon him.
Whoso robbeth his father, and
saith, It is no sinne, the same is
like vnto a manslayer.

¶ Lord, giue me neither po. Pro.
uerty, nor riches: chely graunt 30.
me a necessary liuing.

Hee that loueth money, will
nener bee satisfied with money,
and whoso delighteth in riches,
shall haue no profit thereof.

Where as much riches is, there
are many also that spend them a-
way. And what pleasure more
hath he possessed, than sauing y he
may look vpon them wth his eyes.

A labouring man slepeth
sweetely, whether it bee little or
much that hee eateth: but the
abundance of the rich will not
suffer him to sleepe.

There is a soze plague, which
I haue seene vnder the sunne,
namely, riches kept to the hurt
of

The Gouvernance

of him that hath them in possession. For oftentimes they perish with his great misery and trouble, and if he haue a childe, it getteth nothing.

Reade foorth the chapter.

Eccle. Let not thine hand be stretched out to receiue, and shut
4. when thou shouldest giue.

Eccle. Trust not vnto thy riches, and
5. say not, Tush, I haue enough for my life. For it shall not helpe thee in the time of vengeance and temptation.

Trust not in wicked riches, for they shall not helpe thee in the day of punishment and wrath.

Eccle. Nothing is more wicked and
11. vngacious, than a couetous man.

Eccle. He that with all his carefulnes
14. heapeth together vnrightheously, gathereth for other folkes, and another man shall make good cheare with his goods.

of Vertus.

A couetous mans eye hath neuer enough in the portion of wickednesse, vntill the time that he wither away, and hath lost his owne soule.

The riches of the proude shall be rooted out. Eccl. 3.

He that loueth riches, shall not be iustificed. Eccl. 31.

Many one is come to great misfortune by the reaso of gold, and haue found their destruction before the. It is a tree of falling vnto them. It is a tree of passage vnto them that offer it vp, & all such as be foolish, fall therein.

Blessed is the rich, which is found without blemish, and hath not gone after gold, nor heaped in money and treasures: where is there such a one, and we shall commend him. and call him blessed: For great things doth he among his people.

Woe bee vnto you that iorney house

The Gouernance

Esay. house to house, and couple land
5. to land, euen so long as any can
be gotten. Shall yee alone dwell
vpon the earth: These things
are in the cares of the Lord of
hostes, &c.

Woe be vnto them that giue
sentence with the vngodly for
rewards, and condemne the iust
cause of the righteous.

Esay. Woe bee vnto thee that spoylest:
3. for y also shalt be spoyled.

Woe bee vnto him that hea-
peth vp other mens goods. How
long will hee lade himselfe with
thicke clay?

Aba. O how suddenly will they
2. stand vp, that bite and awake,
and shall teare thee in peeces!
yea, thou shalt be their pray.

Woe be vnto him, that coue-
tously gathereth euil gottē goods
into his house, that hee may set
his nest on high, to escape from
the power of misfortune. Thou
hast

of Vertue.

hast deuised the shame of thine owne house, so that the very stones of the wall shall cry out of it, and the tyMBER that lyeth betwixt the ioynts of the building, shall answer.

Their silver and their gold shall not be able to deliuer them in the day of the Lords wrath.

Examples out of the old Testament.

BAlaam for lucre sake, would Num. haue cursed the people of Is- 12. rael, contrary to his owne conscience: but he was reprimanded of the Angell of the Lord, so that his cursing was turned into blessing.

Achan by the commaunde Iosu, met of God was stoned to death, 7. because he tooke of the excommu- nicate goods.

Saul, for the couetousnesse of 2. Reg. the pray, lost his Kingdome. 13.

The

The Gouvernance

1. Reg 35. The couetousnesse of Nabal, and his churlishnesse shewed vnto Dauid, had almost caused, that Nabal and all that euer he had, had bene vtterly destroyed, if Abigail his wife had not pacified the matter. Notwithstanding God after punished him with death, so that hee was taken away from all that euer he had.

3. Reg 2. The couetousnesse of Achab & Iezabel, was the occasion that the good Naboth was stoned vnto death against all equity and right, that by this meanes they might haue his vineyard. But how miserable their end was for that their abominable murther, the holy Scriptures doe declare.

4. Reg 5. Gehezi was stricken with leprosie because hee receiued money of Naaman.

Sentences out of the new Testament.

Blessed

of Vertue.

Blessed are the poore in spirit: Mat.
for theirs is the kingdome of 5.
heauen.

Lay not vp treasure for your Mat.
selues vpon earth, where the rust 6.
and moth doth corrupt, & where
thēues breake through & steale.
But lay vp treasures for you in
heauen, where neyther rust nor
moth doth corrupt, and where
thēues doe not breake through
nor steale. For where your trea-
sure is, there will your heart be
also. What doth it profit a man Mat.
to winne the whole world, if he 10.
loseth his soule? A rich man shall
hardly enter into the kingdome
of heauen. It is more easie for a Mat.
cable rope to go thorow the eye 19.
of a needle, thā a rich man to en-
ter into the kingdome of heauen.

Woe be vnto rich men which Luk.
haue your comfort. 6.

Take hēde and beware of co- Luk.
uisionnesse. For no mans life 12.

A Staru

The Gouvernance

standeth in the abundance of things which he possesseth.

Thou seest, this night will they fetch away thy soule again from thee. Then whose shall y^e things be that thou hast gathered?

Luk. Take heed to your selues, lest

12. at any tyme your hearts be overcome with the cares of this life.

1. Cor. If any that is called a brother, that is to say, a Christian man, be couetous, or an extortioner, with him eate not.

1. Cor. Neither thieves, nor couetous persons, neyther extortioners, shall inherit y^e kingdome of God.

Eph. Let not couetousnes be once named among you. For no couetous person, which is a worshipper of

5. idols, hath any inheritance in y^e kingdome of Christ & God. Godliness is great riches, if a man be content with such as God sends. For we brought nothing into y^e world, neither shall we carry any thing out.

of Vertue.

When we haue food & raiment,
let vs therewith be content: they
that will be rich, fall into tēpta-
tion & snares, & into many foolish
& noysome lusts, which drawe
men in tēptation & destruction.
For couetousnes is y^e roote of all
euil, which while some lusted af-
ter, they erred from y^e faith, and
tangled themselues with many
sorowes. But thou which art y^e
man of God, shie such things.
Follow righteousness, godlines,
loue, patience, and meekenesse.

Let your cōuersation be with-
out couetousnes, & be content wth
that y^ee haue already. For God
berthly hath said, I will not faile
thee, nor yet forsake thee.

Sentences out of the new

Testament.

A Certaine rich and couetous
person, made great promise
for many yeres, that he
might

The Governance

might liue pleasantly and weal-
thily, but shortly after God tooke
away his life, so that he dyed.

Luk.

12.

The rich & vnmmercifull glut-
ton that sared daintily euery day,
and was gorgeously apparellled,
dyed and was buried in hell.

Judas for lucre of money, sold
and betrayed his Master Christ
to the Bishops, Scribes & Pha-
rises. After ward he hanging by
himself, wast ascender in y mitst,
and all his bowels gashed out.

Acts.

5.

Ananias and Saphira were
punished with sudden death,
because of a couetous mind they
kept away part of the money,
which they receiued, for the pos-
session that they had sold.

Against rebellion & disobedience.

If the deuil, that old enemy of
mankind, and troubler of all
good orders, go about to put in
thy head, y the magistrats & his
powers doe not their dutie in

che

of Vertue.

the right gouernment of a com-
mō weale, but too much cruelly
oppresse their subiects, and that
therefore y^e maist iustly rise and
rebell against them, & take vp.
on thee of thine own priuate au-
thority, to redresse things y^e are
amisse in the cōmon weale, take
heed y^e thou by no meanes com-
sentest to his most subtil & wic-
ked tēptations, whereby he go-
eth about to throw thee into e-
uerlasting dānation both of bo-
dy and soule, beside y^e shamefull
death y^e thou shalt haue in this
world, & the losse of al that euer
y^e hast, but cōtent thy selfe with
thy vocatiō, labour diligently &
quietly for thy living, studie to
maintaine peace, pray for y^e hye
powers, thinke that crosse to be
laid vpon thee for thy distresse,
amend thy life, humbly lament
thy cause to God, which wil not
leauē thee succorlesse, & defend

The Governance

thy selfe against Sathan, and all his crafty suggestions, with these Scriptures following.

Sentences out of the olde Testament.

Gen. 4. **T**hou shalt be ouer my house, and according to thy word shall all my people be ruled.

Deu. 17. **T**hou shalt doe whatsoeuer they say vnto thee, that bee Iudgers ouer the place, which the Lord hath chosen.

Iosua. 1. **A**ll that thou hast commanded vs, sayd the people to Iosua, we will do, and whithersoener thou ledest vs, we will goe.

Whosoener he be, sayth God, that doth disobey thy mouth, and will not hearken vnto thy words, in all that thou commaundest him, let him dye.

Exod. 10. **T**he Lord hath heard your murmurings, saith Moses, which ye murmure against him. For what are we (he speaketh of himselfe

of Vertue.

selfe and of Aaron) your murmurings are not against vs, but against the Lord.

They haue not cast thee away, 1.Reg. but me (said God to Samuel) y^e 18. I should not raigne ouer them.

Behold, to obey is better than 1.Reg. sacrifice, & to hearken is better 15. than the fat of rammes. For rebellion is as the sinne of witchcraft, and stubbornesse is as the wickednesse of Idolatry.

By me Kings raigne. By me Pro. princes make iust lawes. By me 8. Lords beare rule, & all Iudges of the earth exercise iudgement.

Where no Ruler is, there the Pro. people decay, but whereas many 12. are that can giue counsell, there is wealth.

The kings displeasure is a messenger of death, but a wise man wil 16. pacify him. The chereful countenance of y^e king is life, and his louing fauor is as y^e euening dew.

The Gouvernance

Pro. The King ought to be feared as
20. the roving Lyon. Whoso prouoketh him vnto anger, offendeth against his owne soule. My son, feare thou the Lord & the King, and keepe no company with them that slide backe from his feare. For their destructiō shall come suddenly. And who knoweth the aduersity that may come from them both?

Eccl. With the King no euill in thy
10. thought, & speake no hurt of the noble mā in thy priuy chamber: For a bird of the aire shall betray thy voyce, & with feathers shall she bewray thee.

2. Esd. Whosoeuer will not fulfill
7. the law of God, and the Kings law, let him haue his iudgemēt without delay, whether it bee vnto death, or to bee rooted out, or to be condemned in goods, or to be put into prison.

3. Esd. The King is ruler ouer sea and
4. land,

of Vertue.

land, and hath dominion ouer all things, and loke what hee commandeth is done. The common people and the rulers are obedient vnto him.

Sentences out of the olde Testament.

GOD did strike Miriam with Num. most grieuous and horrible 12. leprosie, because she murmured against her lawfull Magistrate Moyses.

God plagued the Israelites for Num. murmuring against his seruant 21. Moyses, with stinging serpents, which stung them vnto death.

Corah, Dathan, and Abiron, Num. because they did not obey Moyses 16. Gods Magistrate, but disdained y he should raigne ouer them, although appointed of God, were swallowed vp of the earth, both they, their wiues, their children, and all their goods, they went downe alive vnto hell, and the
P 3 earth

The Governance

earth closed vpon them, & they perished from among the Congregation.

2.Reg 15. Absolon, King Dauids sonne, made an insurrectiō against his father, and through the counsell of wicked Achitophel, wrought most villany against his fathers honour. What followed? Was not Absolon miserably slayne? Did not this betruffy counsellor hang himselfe? Were there not also twenty thousand men slayne in battel, y^e took Absolons parte?

2.Reg 23. Sheba, y^e son of Bechyr, had his head cut off, because he cōspired against King David, & dissuaded y^e people from true obediēce to their liege soueraigne Lord.

Baasa, the son of Abia, conspired against Nadab King of Israel, slew him, & raygned in his stead. But what followed? Though Baasa, in the sight of y^e world, dyed no shamefull death, yet

/ of Vertue.

yet dyed he in the displeasure of
God, and afterward all his suc-
cession, with all his friends and
kinnsfolkes, were all destroyed, so
that there was not one left aliue.

Zimry conspired against Ela 3. Reg.
king of Israel, slew him, & raiged 16.
ned in his stead. But shortly af-
ter he was driven to such misery
and straites, that he fled into the
kings palace at Thirza, and set-
ting it on a fire, burnt himselfe,
and so wretchedly ended his life.

Sentences out of the new
Testament.

Let euery soule submit himself Rom.
to the authority of the higher 13.
power. For there is no power
but of God: the powers that be,
are ordained of God. Whosoer
therefore resisteth y power,
resisteth the ordinance of God,
but they that resist, shall get to
themselves damnation. For ru-
lers are not fearefull to the that
doe

The Governance

to good, but to thē that doe euill.
Wilt thou bee without feare of
the power? Do well then, and so
shalt thou be praised of the same.
For he is y^e minister of God for
thy wealth. But if thou doest
that which is euill, thē feare. For
hē beareth not the sword for
nought. For he is y^e minister of
God, to take vengeance on him
y^e doth euill. Wherefore ye must
needs obey, not onely for feare of
vengeance, but also because of
cōscience. And enē for this cause
pay yee tribute. For they are
Gods ministers, seruing for the
same purpose. Giue to every mā
therefore his duty, tribute to
whome tribute belongeth, cus-
tome to whom custome is due,
feare to whō feare belongeth, ho-
nor to whom honor pertaineth.

2. Tim. 3. I exhort, that aboue all things,
prayers, supplications, intercessi-
ons, & giuing of thanks, be had
for

of Vertue.

for all men, for Kings, & for all
that are in authoritie, that wee
may live a quiet and a peaceable
life, with all godlines and hone-
sty. For that is good and accepted
in y^e sight of God our Saviour,
which will haue all men to bee
saued, and to come vnto the
knowledge of the truth.

Warne them, that they sub- Tit.
mit themselves to rule & power, 3.
that they obey the Magistrates,
that they bee ready to doe euery
good worke, that they speake euil
of no man, that they be no fight-
ers, but gentle, shewing all
meeknesse vnto all men.

Submit your selues vnto all 1. Pet.
maner ordinance of man for the 3.
Lords sake, whether it be vnto
the king, as vnto the chiefe head,
either vnto rulers, as vnto them
that are sent of him for the pu-
nishment of euil doers, but for the
praise of them y^e do well. For so

The Governance

is the will of God, y with well doing ye may stop the mouths of foolish & ignorant men, as free, and not as hauing the liberty for a cloke of maliciousnes, but euen as the seruants of God.

2. Pet. 2. Honour all men, loue brotherly fellowship, feare God, honour the King.

Wicked are they, and damned shall they be, y despise authoritie, and feare not to speake euill of them that excell in honour.

Sentences out of the new Testament.

Luk. 2. Mary Christs mother, and Joseph her husband, obeyed the Emperours commandement, and went into their City Bethelhem to be taxed.

Mat. 27. Christ payed tribute to Cesar, both for himselfe, and for his disciples, and willed other so to do.

Mat. 29. Christ euen unto the death obeyed the temporall Rulers.

The

of Vertue.

The Apostles of Christ were obedient to the higher powers, and taught other so to be.

Saint Paul willingly obeyed the publike Magistrates, Felix and Festus, &c.

Theudas and Judas of Galilee were two seditious persons. The one boasted to doe great things, and so allured much people to follow him: the other counselled the Jewes by no meanes to pay tribute to Cesar, but to maintayne their olde liberties, & by this meanes moued great sedition among the people.

What became of them? were they not put to death, & so many as followed them, either slain or else scattred abroad, & so brought to nought? Wee read not in all y^e holy scriptures, y^e any traytour or notable seditious person hath at any time escaped, without notable & famous punishment.

¶

The Gouvernance

GOD cannot suffer his Magistrates to be disobeyed, his common weales to be disturbed, his politike or ciuill lawes to be contemned, his godly and honest orders to be broken. Whoso euer attempteth any such wickednesse, God will bee auenged of him, as it is euident not onely in the holy scriptures, but also in profane histories.

*Against malice, grudge, enuie,
hatred and anger.*

Leu.
9.

IF thou be tempted of Sathan to breake the order of charity, and to malice thy Christiā brother, set these Scriptures before the eyes of thy minde.

Examples out of the olde
Testament.

THou shalt not hate thy brother in thine heart, but shalt in any wise rebuke thy neighbour, that thou beare no sinne for his sake.
Thou

of Vertue.

Thou shalt not auenge thy
felfe, nor be mindfull of wrong,
against the children of my peo-
ple, but shalt lone thy neigh-
bours euen as thy felfe.

If thine enemy hunger, feede Pro.
him: if he thirst, giue him drinke: 15.
for so shalt thou heape coales of
fire vpon his head, and the Lord
shall reward thee.

He that seeketh vengeance, Ecc.
shal find vengeance of the Lord, 21.
which shall surely keepe him in
his finnes.

Forgiue thy neighbour that
hurt that he hath done thee, and
so shall thy finnes be forgiven to
thee also when thou prayest. A
man that beareth hatred against
another, how dare he desire for-
giuenes of God? He that shew-
eth no mercy to a man which is
like himselfe, how dare he aske
forgiuenesse of his finnes?

If he that is but flesh, beareth
hatred

The Governance

hatred and keepe it, who will entreat for his sinnes? Remember thy end, and let enmitie passe.

Examples out of the old Testament.

1. Reg 15. **S**Amuel prayed for King Saul, although a wicked mā, an enemy to Gods servants, and altogether disobedient to the will of

Exod. 22. **G**od. Moses prayed for the stubborn & unfaithful Jewes, which notwithstanding rebelled against him, and would haue slaine him.

Sentences out of the new Testament.

Mat. 5. **L**ove your enemies. Blesse them that curse you. Do good to them that hate you. Pray for them which doe you wrong, and pursue you, that yee may bee the children of your father that is in heaven.

Mat. 7. **W**hatsoever ye will, that men should doe vnto you, euen so doe you to thē. What is the law and the Prophets. Thou

of Vertue.

Thou shalt loue thy neighbor Mar.
as thy selfe. 19.

Be mercifull, as your father is Luk.
mercifull. Judge not, & you shal 9.
not be iudged. Condemne not, &
you shal not be condemned. For,
giue, & ye shalbe forgiven. Giue,
and it shall be giuen to you, good
measure, pressed downe, shaken
together and running ouer, shall
men giue into your bosomes.
For with the same measure yee
mete, with the same shall other
men mete to you againe.

A new commandement giue Iohn.
I vnto you, that ye loue toge- I 3.
ther as I loued you, that euen
so ye loue one another.

By this shall all men know
that ye are my Disciples, if yee
shall haue loue one to another.

Though I bestow all my goods I. Cor.
to feed the poore, & though I giue I 3.
my body to be burnt, yet if I
haue no loue, it profiteth me no-
thing at all. Bre,

The Gouvernance

Gal. Brethren, if any man be fallen by chaunce into any fault, ye which are spirituall, helpe to amend him in the spirit of meeknesse, considering thy selfe, lest thou also be attempted.

Beare ye one anothers burde, and so fulfil ye the law of Christ.

Eph. Let not the sunne goe downe vpon your wrath,

Iacob. Be gentle one to another, mercifull, forgiving one another, euen as God for Christs sake hath forgiven you.

Let euery man be slowe vnto anger. For the wrath of man worketh not that which is righteous before God.

1. Pet. About all things haue fervent loue among you. For loue shall couer the multitude of finnes.

1. Ioh. If any man say, I loue God, and hate his brother, he is a lier. For hee that loveth not his brother whome he hath seene, God whom

of Vertue.

whom he hath not seene, how can
he loue? And this commaunde-
ment haue we of him, That he
that loueth God, should also loue
his neighbour.

He that loueth not his brother, 2. Ioh.
abideth in death. Whosoener 3.
hateth his brother, is a murthe-
rer. And ye know that no mur-
therer hath everlasting life abis-
ding in him. My babes, let vs
not loue in word nor in tongue,
but in the word and truth.

Examples out of the new Testament.

Christ so dearly loued vs, yea Luk.
and that when we were yet 23.
his enemies, that hee gaue him-
selfe euen vnto the death, for our
sake. Yea he hanged on y^e crosse,
prayed for his very enemies vnto
his heavenly father.

Blessed Steuen in the mid: Acts.
dest of his torments prayed for 7.
his enemies.

Saint

The Governance

Rom.

9.

Saint Paul wished himselfe to be cursed from Christ, so that his kinsmen might be saved.

Against the bitter stormes of persecution for Gods word.

IF at any time, through the frailty of nature, thou be troubled in thy minde, when the crosse of persecution is layd vpon thee for the word of God, looke that y^e shrink not backe from the truth, nor discourage thy selfe, but thinke thy self blessed of God, call these Scriptures that follow, vnto remembrance, for thy comfort.

Sentences out of the old Testament.

1. Reg The Lord killeth, & giueth life
2. agayne, hee bringeth euen to hell, and backe againe.

Psal. The righteous cry, & the Lord
34. heareth them, and deliuereth them out of all troubles.

The Lord is nigh vnto them y^e are of a troubled hart, & will save such
such

of Vertue.

such as be of an humble spirit.

Great are the troubles of the righteous, but the Lord deliuereth him out of them all.

Hee keepeth all his bones, so that not one of them is broken.

But misfortune shall slay the vngodly, and they that hate the righteous, shall be desolate.

The Lord deliuereth y^e soules of his seruants, and all they that put their trust in him, shall not become feeble.

For thy sake, O Lord, are we Psal.
killed all the day long, and are 44.
counted as sheepe appoynted to
be slayne.

O Lord, why sleepest thou?
awake, and be not absent from
vs for ever.

Wherefore hidest thou thy face,
and forgettest our misery & trou-
ble? For our soule is brought
low, euen vnto the dust, our bel-
lie cleaueth vnto the ground.

Arise

The Governance

Arise and helpe vs and deliuer
vs for thy mercies sake.

Psal. Thou, O God, hast proued vs,
66. thou also hast tried vs like as sil-
uer is tried. Thou broughtest vs
into the snare, and laidst trouble
vpon our loynes. Thou suffe-
redst me to ride ouer our heads:
we went thorow fire & water,
and thou broughtest vs out into
a comfortable place.

Psal. I beloued, and therefore haue
115. I spokē, but I was sore troubled.
Right deare in the sight of the
Lord, is the death of his Saints.

Eccl. The way of the righteous is
2. iudged to bee bitter destruction,
but they are in rest. Although
they suffer paine before men, yet
is their hope full of immorta-
lity. They are punished but in
few things, neuerthelesse in
many things shall they be well
rewarded.

For God proueth them, and
fin

of Vertue.

findeth them meate for himselfe:
yea as the gold in the furnice,
do he trie them, and receiveth
them as a burnt offering, and
when the time cometh, they
shall be looked vpon.

My sonne, if thou wilt come in: Sap.
to the seruice of God, stand fast 3.
in righteousness & feare, & arme
thy soule to temptation. Settle
thine heart, and be patient, bow
downe thine eare, receiue the
words of vnderstanding, & shrink
not away when thou art entised.
Hold thee fast vpon God, toyne
thy selfe vnto him, & suffer, that
thy life may encrease at last.

Whatsoever happeneth vnto
thee, receiue it, suffer in beauti-
nes, & be patient in thy trouble.
For like as gold & siluer are tryed
in fire, euen so are acceptable
men in the fornaice of aduersity.
Belæue in God, and he shall
helpe thee.

The Gouvernance

For righteousness take paine
with all thy soule, and for the
truth strive thou vnto death, and
God shall fight for thee against
thy enemies.

Examples out of the old Testament.

Gen. 4. **A** Bel was cruelly slayne of his
brother Cain, whom he ne-
uer offended.

Gen. 39. Ioseph was cast into prison,
because he would not leane to
the filthy request of his Lords
wife.

Exod. 14. Moses, Aaron, and the Is-
raelites were grievously in-
treated and persecuted of King
Pharao.

2.Re. 18. Saul with great diligence
sought to destroy David.

Queene Iezabel pursued the
Prophet Helias.

1.Par. 2. Zacharie the sonne of Bara-
chias, was stoned to death, for
telling the King truth.

Achy-

of Vertue.

Achymelech, with certayne 1. Reg.
other holp men of God, was 22.
slaine at King Sauls commaund-
ment, because he shewed kind-
nesse to David, the hearty belo-
ued seruant of God.

Sydrac, Misac, & Abednago Dan.
were cast into a fire forname, be 3.
cause they would not worship
the golden Image, that King
Nabuchodonozor had made,
but onely the God of Israel.

Daniel was cast into the den Dan.
of Lyons, because that contra 6.
rie to King Darius commande-
ment, hee had prayed vnto his
Lord God, the God of Israel.

At another time also he was Dan.
cast into the den of Lions, be 14.
cause he sayd, that Bel and the
Dragon were no gods.

The vertuous and chaste wo. Dan.
man Susan was at the point 13.
to be stoned vnto death, be-
cause shee would not bryeake the

The Gouvernance

commandement of GOD,
and consent to the vnlawful and
filthy requests of the two El-
ders.

2. Mac. 6. Eleazarus was miserably put
to death, because at the Kings
commandement he would not
eate swines flesh, contrary to the
law of God.

2. Mac. 7. A certayne woman also with
her seven sonnes, were with
most extreame crueltie put to
death, because they would not
obey the wicked precept of that
most wicked King.

The Prophets were unmer-
cifully slayne, because they rebu-
ked sinne, and taught the will of
God.

The most excellent Prophet
Esay, for his libertie of speech in
rebuking the sinnes of the Prin-
ces and of the people, and pro-
phesying of Gods vengeance to
fall vpon the country & people,
was

of Vertue.

was cut in two parts asunder
with a sawe, and buried vnder
an Oake.

Jeremie, after much imprison-
ment, was stoned vnto death of
his people of Baphua in Egypt,
because he warned them of their
wicked living, and exhorted
them vnto repentance.

Amos, at the commandment
of king Amasias, for his preach-
ing was cruelly beaten & grie-
uously tormented. At the last,
Ochozias sonne of Amasias,
caused him to be thrust in'to the
temples with a great nayle, and
being halfe dead, he was carried
into his owne countrey, where
he soon after dyed.

Micheas was buffeted, impri-
soned, and so fed with bread and
water.

Examples out of the new
Testament.

The Governance

Mar. 5. **B**lessed are they y^e suffer persecutiō for righteousness: for theirs is the kingdome of heauen. Blessed are yee when men revile you and persecute you, and falsely speake all euill sayings against you for my sake.

Reioyce and be merry, for great is your reward in heauen. For so persecuted they the Prophets before you.

Mat. 14. **T**he scholler is not aboue his master, nor y^e seruant aboue his Lord. If they haue called the father of the household Belzebub, how much moze shal they so call them that are of his household?

Be not afraid of them that kill the body, but rather feare him, which is able to destroy both body & soule in hell fire. Euery one that shall confesse me before me, I shall confesse him also before my heauenly father which is in heauen. But whosoever shall de-

nis

of Vertue.

nie me before men, I shall also
deny him before my Father that
is in heaven. Hee shall be hated Mark.
of all men for my sake. 8.

Whosoever will follow mee,
let him forsake him selfe, & take
up his crosse and follow me. For 1. Pet.
whosoever will save his life, shall 2.
lose it. But whosoever shall lose
his life for my sake, & the Gospel,
the same shall save it. For what
shall it profit a man, if he win
all the world, and lose his owne
soule? or what shall a man give
to redeme his soule withall a-
gaine? Whosoever therefore shall
be ashamed of me & my words in
this whorish and sinfull genera-
tion, of him also shall the sonne
of man be ashamed, when hee
cometh in the glory of his Fa-
ther with the holy Angels.

The servant is not greater Ioh.
than his Lord. If they have per- 16.
secuted me, they will also perse-
cute you. D 4 If

The Governance

If the world hate you, know ye, that it hated me before you. If yee were of the world, the world would loue y^e as his. But soasmuch as yee are not of the world, but I haue chosen you out of the world, therefore doth the world hate you.

The time shall come, y^e who foruer killeth you, will thinke that he doth Gods service.

Yee shall lament and weepe, but the world shall reioyce.

Rom.
8.

In the world yee shall haue trouble: but be of good comfort, I haue ouercome the world.

If we suffer with Christ, wee shall also bee glorified together with him.

I suppose, that the afflictions of this life, are not worthe of the glory which shall bee shewed vpon vs.

2. Cor.
1.

Blessed be God the Father of our Lord Iesus Christ, which is the
the

of Vertue.

the father of mercy, and the God
of all comfort, which comforteth
vs in our tribulations.

As the afflictions of Christ are
plenteous in vs: even so is our
consolation plenteous in Christ.

Wee are not wearied, but 2. Cor.
though our outward man per- 4.
rish, yet the inward man is re-
newed day by day: for our trou-
ble which is short and light, pre-
pareth an exceeding and an eter-
nall weight of glory vnto vs,
while we looke not on the things
which are seene, but on y things
whiche are not seene: For things
which are seene, are temporall,
but things that are not seene, are
euerlasting.

We know, that if our earthly 2. Cor.
mansion of this dwelling were 5.
destroyed, we haue a building of
God, an habitatiō not made with
hands, but euerlasting in heauen.

Vnto you is given, not ouer. Phil.

The Gouvernance

ly to beleue in Christ, but also to suffer for his sake.

2. Ti. Suffer affliction as a good soldier of Christ.

If we die with Christ we shall liue with him. If we suffer with him, we also shall raigne with him: if we deny him, he will deny vs. All y^e will liue godly in Christ Iesu, shall suffer persecutions.

This is thanke worthy, if a man for conscience toward God, endure grieve, and suffer wrong vnder serued.

If whē ye do wel, ye suffer wrong & take it patiently, then is there thanks with God. For hereunto

1. Pet. to verely were ye called. Blessed

3. are ye, if any trouble happē vnto

1. Pet. you for righteousness sake. Dearly

4. ly beloued, maruaile not that ye

are proued by fire (which thing is to trie you) as though some strange thing hapned vnto you: but reioyce, in as much as ye are

pac

of Vertue.

partakers of Christs passiō, that when his glory appeareth, yee may be merry and glad. If yee be rayled vpon for the name of Christ, happy are ye. For the glory and the spirit of God resteth vpon you. On their part hee was euill spoken of, but on your part he is glorified.

If any man suffer as a Christian man, let him not bee ashamed, but let him glorifie God in this behalfe. Let them that bee troubled according to the will of God, commit their faults to him with well doing, as vnto a faithful creator. Iesus, to sanctifie the Heb. people in his owne blood, suffered without the gate. Let vs goe forth therefore out of the tents, and suffer rebuke with him. For here haue we no continuing Citie, but we seeke one to come.

By many tribulations must we enter into the kingdome of heauen. Acts. 14.

The

The Gouvernance

Act. 20. The holy Ghost witnesseth in every Citie, saying, that bonds and trouble abide me: but none of these things moue me, neither is my life deare vnto my selfe, y I might fulfill my course with ioy, and the ministracion of the word which I haue receiued of the Lord Iesu, to testifie the Gospell of the grace of God.

Act. 21. I am ready not to be bound onely, but also to dye for the name of the Lord Iesu.

Apoc. 14. Blessed are the dead that die in the Lord: euē so saith the spirit, that from henceforth they rest from their labours. But their workes follow them.

Examples out of the new Testament.

Mac. 14. Iohn Baptist for truth telling to King Herod, was cast into prison and beheaded.

Mac. 17. Iesus Christ our Lord and sauiour, after many blasphemies, rebukes,

of Vertue.

rebukes, slaunders, & bitter torments, suffered the most spiteful death of the crosse, and so entred into glory.

The holy Martyr S. Steven Acts.
was stoned vnto death. 7.

James the brother of Iohn Act.
was beheaded. 12.

What kindnes Peter & Paul,
with the other Apostles found at
the hands of them, whose salua-
tion they most diligently sought,
the histories make mentio. Nei-
ther I here speak of those blessed
Martyrs, which since their daies
hane dyed for the confession of
Gods truth: so y^e the Gospell is
not without a cause called of bles-
sed Paul, The word of y^e crosse.

For all that will liue godly in I. Cor.
Christ Iesu, saith he, shall suffer I.
persecution.

I saw, saith Saint Iohn, vñ. Apoc.
der the Altar, the soules of them 6.
that were killed for the word of
God,

The Governance

God, & for the testimony which they had, and they cryed with a loud voyce, saying, How long tarriest thou, O Lord, holy and true, to iudge & to reuenge our bloud, on them y^e be on the earth? And long white garments were giuen vnto every one of them. And it was said vnto them, that they should rest a little season, till the number of their fellowes & brethren, & of them y^e should be killed as they were, were fulfilled.

Against the temptation which the faithfull haue, when they compare their miseries & wretchednes with the wealth, prosperity & pleasures of the swinish Epicures, & wicked worldlings. Where thou also shalt see the miserable end of the vngodly.

IF Sathan our olde aduersary with his handmaide, the flesh, shall at any time mooue thee to forsake God and his holy word, by considering the flourishing & triumphant estate of the wicked

of Vertue.

worldlings, & the too much miserable & base trade of y^e Lords seruants, and professors of Gods truth, which liue in all kinde of misery, wretchednes & pouerty, & are piciously oppressed of the tyrants of this world, when on the contrary part, the vngodly haue all things at their owne pleasure, and liue at their hearts ease without disturbāce, for lack of temporall things: cōsent not to his subtil assaults, but manfully resist them, considering with thy selfe, y^e though the vngodly raigne in this world, & haue the vppermost hand, yet shall their end be miserable, when y^e poore afflicted for Gods cause, shal after their manifold temptations, be rewarded wth perpetuall ioy, & euerlasting glory: And that thou maist be y^e more assuredly perswaded in these things, call to remēbrance these Scriptures following.

Sen-

The Gouvernance

Sentences out of the olde

Testament.

Iob.
15.

Knowest thou not this, that
from the beginning, ever
since the creation of man vpon
earth, the prayse of the vngodly
hath bene short, and that the ioy
of the hypocrites hath continued
but the twinkling of an eye?
Though he be magnified vnto y
heauen, so that his head reacheth
vnto the clouds, yet he perisheth
at last like downe in so much that
they which haue scene him, shall
say, Where is he? He vanisheth
as a dreame, so that hee can no
more be found, and passeth away
as a vision in the night, so y the
eye which saw him before, get-
teth now no sight of him, and his
place knoweth him no more.

Wherefore doe the wicked
men liue in health and prosperi-
tie, come to their old age, and in-
crease in riches?

Their

of Vertue.

Their childrens children live
in their sight, & their generation
before their eyes. Their houses
are safe from all feare, for y^e rod
of G D doth not smite them.
Their bullocke gendereth, and
that not cut of time: their cow
calueth, & it is not vnfruitfull.
They send their children forth
by flockes, and their sonnes lead
the dance. They beare wth them
Tabrets and Harps, and haue
instruments of musicke at their
pleasure. They spend their daies
in wealthines, but suddenly they
goe downe to hell.

O Lord, thou art more righte-
teous, than that I should dispute
with thee: Neuerthelesse, let me
talke with thee in things reason-
nable. How happeneth it, that
the way of the vngodly is so
prosperous, and that it goeth so
well wth them, which without
any shame offend & liue in wick-
ednesse?

The Governancē

**Psal.
37.**

kednesse. Thou plantest them,
they take roote, they grow and
bring forth fruite. They boast
much of thee, yet art thou far fro
their reines. But thou, Lord, to
whom I am well knowne, thou
that hast seene and proued my
heart, take them away like as a
flocke is carried to the slaughter
house, and appoynt them for the
day of slaughter. O Lord, how
long shall I cry, & thou wilt not
heare: how long shall I complaine
vnto thee, suffering wrong, and
thou wilt not helpe: Why lettest
thou me see wearines and labor:
Tyrannie and violence are be-
fore me, power ouergoeth right:
for the law is torne in peces, &
there can no right iudgemēt goe
forth. And why? the vngodly is
more set by than the righteous.
This is the cause that wrong
iudgemēt proceedeth. Thine eies
O Lord, are cleane, thou mayest
not

of Vertue.

not see euill, thou canst not behold the thing that is wicked. Wherefore then dost thou looke vpon the vngodly, & holdest thy tongue when the wicked denounceth the man that is better than himselfe? Thou makest men as the fish of the sea, and like as the creeping beasts y haue no guide, they take vp all wth their angle, they catch it in their net, and doe sacrifice vnto their parne, because y through it their portion is become fat, and their meate so plenteous. Wherefore they cast out their net agayne, and neuer cease to slay the people.

Like as the wine deceiueth Abac:
the drunkard, euen so the proud I.
shall fall, and not endure.

Full miserable is the death of Psal.
the vngodly: for they that hate 34.
the righteous, shall bee plucked
vp by the roote.

Fret not thy selfe at the vngodly,

The Gouernance

Psa.
37.

godly, bee not thou enuious
gainst the euill doers. For they
shall sone be cut downe like the
grasse, and be withered euen as
the greene herbe. Griue not
thy selfe at one that is in prospe-
ritie, and liueth in abomination.
Leaue off from wrath, let goe
displeasure, let not thy iealousie
moue thee also to doe euill. For
wicked doers shalbe rooted out,
but they that patiently abide the
Lord, shall inherite y^e land. Suf-
fer yet a little while, and the un-
godly shall be cleane gone, thou
shalt looke after his place, and he
shall be away.

Read forth the Psalmes, and
marke it well.

Wherefore thus arrogantly
magnifiest thou thy selfe at all
time? O mischieuous giāt, there-
fore enforceth thy tongue mis-
chiefe, forging deceit like a new
set rale. Wherefore louest thou
ma

of Vertue.

malice, rather than honesty: rather to lye, than to say truth: For thou delightest in all manner of pernicious speech, Oh thou deceitfull tongue. Wherefore God shall utterly rend thee by the rootes, and destroy thee, and hee shall throw thee downe out of thy Tabernacle, and plucke thy rootes out of y^e land of the living.

Reade diligently, and marke well the 73. Psalmc, which altogether belongeth vnto this matter.

Woe be to the proud wealthy **Amos,**
in Sion, euen to such as thinke **6.**
themselves so sure vpon y^e mount
of Samaria, which holde them-
selves for the best of the world, &
rule the house of Israel at their
owne pleasure. We are taken out
for the euill day, euen ye that sit
in the floole of wilfulnesse: yee
that lie vpon beds of Iuory, and
use your wantonnesse vpon your
couches,

The Governance

couches, yee that eate the best
lan. bs of the flocke, and the fat-
test calves of the droue, ye p sing
to the Lute, & in playing of in-
struments, compare your selues
vnto David, ye that drinke wine
out of goblets, and anoint your
selues with the best oyle, but no
man is sorry for Iosephs hurt:
therfore shall ye now be the first
of them that shall bee led away
captiue, and the lustie cheare of
the wilfull shall come to an end.

Sentences out of the olde
Testament.

Gen. 4. Cain the figure of all wicked
and bloudy tyrants, slew his
brother Abel, and while he liued
he was a runnagate and a vaga-
bond, hauing an vnquiet consci-
ence: and now being dead, hee
is a damned soule in hell.

Gen. 67. The tyrants and mighty gy-
ants, with all the world besides
eyght persons, were drowned af-
ter

of Vertue.

ter they had liued long in pleasure, and in all the filthy desires of the wicked flesh, without repentance.

The filthy Sodomites liued Gen. in all kinde of voluptuous abominations: the conclusion was, y they were consumed with fire and brimstone from heauen.

Pharao handled the people of Exod. God very cruelly, intending vtterly to destroy them all: but the end was, that both he and all his armie were drowned in the sea, and the people of Israel harmllesse preserved.

Sisar and Abimelech being Iud. grievous enemies of Gods people, were slayne of women.

Holophernes for all his proud looks, intended to destroy the Israelites, and was slayne himselfe of a woman.

Saul persecuted Dauid, the 2. Recorder of God, intending to slay

The Gouvernance

slay him, but Dauid escaped, and Saul was slaine with the sword.

2. Re. Achitophel remembzing what
17. wicked counsel he had giue Absolon against his father Dauid, and perceiving that it would not come to passe (so mighty is God to destroy the wicked counsels of the ungodly) hee went home and hanged himselfe.

2. Re. Absolon pursuing and seeking
18. his fathers death, in the middell of his fury was hanged by the hazzie of his head on a tree, and so dyed.

2. Re. Iob was slayne, because hee
2. killed two good men, even Abner and Amasa.

3. Re. The house of Ieroboam, be
15. cause hee made Israel to sinne, was destroyed by the sword of Baasa King of Israel.

4. Re. Quene Iefabel, that great
9. enemy to the seruants and Prophets of the Lord, was thzrowne
downe

of Vertue.

downe headlong out of an high
window and troden downe with
horses fete, and at last deuoured
and eaten by of dogs. Iehu flew
the house of Achab, for the p^{ro}-
phets that were slayne.

King Ioas was slayne of his 2. Par.
owne seruants, because he slew 24.
Zacharie the sonne of the high
p^{ri}est Ioiada, without a cause.

The wicked king Sedechias, 4. Re.
which so cruelly handled y^e p^{ro}- 25.
phet Ieremie, had both his eyes
put out, and being fettered with
chaines of Iron, he was carried
prisoner into Babylon, where he
miserably dyed.

Amon that most proud accu. Hest.
ser and inuenter of mischieses 7.
against the Iewes, preparing a
paire of gallowses for good Mar-
docheus that faithful Israelite,
was hanged byō them himselfe.

They that accused Daniel to 6. Dan.
the King, and sought his death,
were

The Gouvernance

were cast into the dungeon, and deuoured of the Lyons.

Dan. 13. The vngracious and wicked Judges, which sought the death of that godly woman Susan, were slaine themselves.

I. Mac. 5. Andronicus, which slew the good man Onias, was slaine himselfe.

Sentences out of the new Testament.

Luk. 6. Woe be vnto you y are rich, that haue therein your consolation. Woe be vnto you that are full, for ye shal hunger. Woe be to you that now laugh, for ye shall waile and weepe. Woe be to you when all men shall praise you, for so did their fathers to the false Prophets.

Phil. 3. Many walke, of whom I haue told you often, and now I tell you weeping, that they are the enemies of y^e crosse of Christ, whose end is damnation, whose

God

of Vertue.

God is their belly, & whose glory is their shame, which are worldly minded.

Go to now, ye rich men, wepe Iac. and howle on your wretchednes that shall come vpon you. Your riches is corrupt, your garments are motheaten, your gold and silver is cankered, and the rust of them shall bee a witnesse vnto you, and shall eate your flesh as it were fire, &c.

I heard a voyce from heauen Apoc. saying, O my people, come a way from Babylon that great whore and mighty trumpet, the mother of y^e abominations of the whole earth Come away, I say, from her, y^e ye be not partakers of her sins, that ye receiue not of her plagues: for her sins are gon vp to heaue, & god hath remembred her wickednes: reward her as she rewarded you, & giue her double according to her worke, & potre

The Gouernance

in double to her in the same cup
which she filled vnto you. And
as much as she glorified her self,
& liued wantonly, so much powe
ye in for her of punishment & sor
row. Therfore shall her plagues
come at one day, death, & sorrow
and hunger, and she shalbe burnt
with fire. For strong is the Lord
God which iudgeth her.

Examples out of the new Testament.

Luk.
16.

The rich and proude glutton,
which was gorgeously ap
parelled, & sared daintily every
day, and yet would haue no pity
on the poore Lazare, dyed, and
was carried into hell.

Act.
1.

Judas that betrayed Christ,
hanged himselfe.

Act.
12.

Herod, which greatly bered
the congregation of Christ, and
slew Iames the brother of Iohn:
euen in the midst of his pompe
and

of Vertue.

and glory, was smitten downe
of the Lords Angell, and was
eaten with wormes, and so mi-
serably perished.

Elymas the sorcerer and false Acts.
prophet, resisted Pauls prea^{13.}
ching, but hee therefore was
straightwayes stricken blinde,
through the mightie power of
God.

*Against the most horrible and
damnable sinne, the sinne against
the holy Ghost.*

If the dewill, which seeketh no-
thing but thy destruction, la-
bour so to harden thy heart, that
thou contrary to thy knowledge,
even of a pretended & wilfull
malice, shouldst impung the
truth of Christs Gospell, & per-
secute y^e same in his members,
and so siane against the holy
Ghost, and blaspheme the Lord
thy God, vnto the damnation
both of thy body & soule, look

The Gouvernance

that aboue all things, in this behalfe, thou leaneſt not vnto his temptations, if thou tenderest thine owne saluation, but rather with all thy power resist him, by calling these holy scriptures vnto thy remembrance.

Sentences out of the olde Testament.

Exod. **I** Will put him out of the booke, 33. that sinneth against me.

Leui. A man y^e speaketh euill of his 33. God, shal beare his sinne, and he that blasphemeth y^e name of the Lord, let him die y^e death. All the people shall stone him, whether he be a Citizen or a Stranger: whatsoeuer hee be that blasphemeth the Name of the Lord, let him dye the death.

1. Reg. If one mā sinneth against ano- 2. ther, God may be mercifull vnto him: but if any man sin against God, who shall pray for him?

The

The soule that doth ought pre- Num.
sumptuously, whether he be an 15.
Israelite or a stranger, the same
blasphemeth the Lord. And that
soule shall be rooted out from a-
mong his people, because he hath
despised the word of the Lord,
and hath broken his commande-
ment. That soule therefore shall
perish, and his sinne shalbe vpon
him.

They reioyce in doing euill, Pro.
and delight in wicked things.

They make boast of their Esay.
sinnes themselves as the Sodo- 3.
mites did, & hide them not. Woe
be vnto their soules, for they haue
rewarded euill vnto themselves.
Blessed the righteous doe well, for
they shall enioy the fruits of their
study. But woe be vnto the vn-
godly and vnrightheous, for they
shall bee rewarded after their
workes.

Thou shalt not pray for this Ier.

P 4 people, 7.

The Gouvernance

people, thou shalt neither give thanks nor bſe prayer for them. Thou shalt make no interceſſion to mee for them: for in no wiſe will I heare thee.

Read foorth.

Iero.
41.

This ſayd the Lord vnto me, Thou shalt not pray to doe this people good: for though they faſt, I will not heare their prayers. Though they offer burnt offerings and ſacrifices, yet will not I accept them. For I will deſtroy them with the ſword, and hunger and peſtilence.

Examples out of the new
Teſtament.

4.Reg.
9.

The ſervants & all the armie of the pride Senacherib, were deſtroyed for their blaſphemy againſt God.

Jud.6.
& 14.

Holofernes blaſphemed God, when he ſayd, that there was none other God of the earth but Nabuchodonozor, & therefore was he

of Vertue.

he afterward slaine, cuen of a woman.

Babuchodonozor blasphemed Deut. God, when hee said to the thre 3. children, Who is the God that can deliuer you out of my hands?

The children of Israel blasphemed God, and therefore perished, 44. whē they said to the Prophet Jeremie, As for the words that thou hast spoken vnto vs in the Name of y^e Lord, we will in no wise heare the: but whatsoeuer goeth out of our own mouth, y^e will we do. We will e^a sacrifice, and offer oblations vnto the Quene of heauen, like as we and our forefathers, our Kings and our rulers haue done in the cities of Iuda, and in the streets & fields of Ierusalem. For then had we plenteousnes of victuals, then were we in prosperitie, and no misfortune came vpon vs. But since we left to offer, and to

The Gouvernance

sacrifice vnto the Quene of hea-
uen, we haue had scarcenes of all
things, and perish with sword
and hunger.

1. Mac 1. Those Jewes blasphemed God,
which said, Let vs go and make
a covenant with y^e heathen that
are round about vs. For since
we departed from them, wee
haue had sorrow enough.

2. Mac 12. Nicanor blasphemed GOD,
when he sayd, Is there a mighty
one in heauen, that commanded
the Sabbath day to be kept? It
was answered, Yea, even the li-
uing God, the mightie Lord in
heauen commanded the seventh
day to be kept. Then sayde he,
And I am mightie vpon earth,
to commaund them for to arme
themselnes, and to performe
the Kings businesse.

Sentences out of the new
Testament.

Hee

He that is not with me, is a. Mat.
gainst me, saith Christ. And 12.

he that gathereth not with mee,
scattereth abroad. Therefore I
say vnto you, All maner of sinne
and blasphemie shall be forgiven
vnto men, but the blasphemie a-
gainst y^e spirit shall not be forgiv-
uen vnto men. And whosoever
speaketh a word against the son
of man, it shall be forgiven him.
But whosoever speaketh a-
gainst the holy Ghost, it shall
not be forgiven him, neither in
this world, nor in the world to
come.

If any man see his brother 2. Ioh.
sinne not vnto death, let him 5.
aske, and hee shall giue him life
for them that sin not vnto death.
There is a sinne vnto death, for
which, I say, that a man should
not pray.

It may not be, that they Heb.
which 6.

The Gouvernance

which were once lightned, and haue tasted of the heavenly gift, and were become partakers of y^e holy Ghost, & haue tasted of the good word of God, & the powers of the world to come, if they fall away, that they should againe be renewed by repentance, which in themselves do crucifie y^e Sonne of God, making a mocke of him.

Heb.
10.

If we sinne wilfully after that we haue receiued y^e knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearefull looking for iudgement, and violent fire, which shall deuoure the aduersarie. Bee that despiseth Moyses law, dyeth without mercy vnder two or thre witnesses: How much soer, suppose y^e, shall hee bee punished, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament, wherewith he was sanctified, as an vn-
holy

of Vertue.

holy thing, and dishonour to the
spirit of grace ?

Examples out of the new
Testament.

The Iewes spake blasphemy Mat.
against the holy Ghost, when 2.
they sayd of Christ, By the pow-
er of Belzebub doth he cast out
devils.

They were blasphemers, which Luk.
saide to Christ, hanging on the 1.
Crosse, Thou that destroyest the
Temple of God, and buildest it
again in thre daies, save thy
selfe. If thou be the son of God,
come downe from the crosse.

They also speake blasphemy a-
gainst the holy Ghost, which
now adayes of a pretended ma-
lice condemne the word of God
as heresie, and persecute the
Preachers thereof, as heretikes
and seditious persons.

Against

The Gouvernance

Against the despising of Gods word, and of the plagues that follow the same.

If the deuill go about to pluck downe thy minde from the loue of Gods word, & to moue thee to despise the doctrine of thy saluation, so that thou shouldest no more delight in the most comfortable Gospell of Christ, which is the power of God to saue so many as beleue, but rather in things of vanitie: take heed that thou leane not to his subtil suggestions, but standing in awe of Gods iudgements, & fearing his plagues, valiantly resist Satan with these holy scriptures following.

Sentences out of the olde Testament.

Leui,
26.

If ye will not hearken vnto me (saith the Lord) nor keepe my commaundements, but despise them, then will I do this againe vnto

of Vertue.

unto you, &c. I will set my face
against you, and ye shall fall be-
fore your enemies, and they that
hate you, shall raigne ouer you.
I will make y^e heauen ouer you
as hard as Iron, & your land as
hard as brasle. I will send my
wilde beasts vpon you, which shall
rob you of your childzen, and de-
stroy your cattell. I will send a
sword vpon you y^e shall auenge
my Testament with you. I will
send the pestilence among you.

Read the chapter to the end.

If thou wilt not hearken to Deu.
the voyce of y^e Lord thy God, to 27.
keepe and do all his commande-
ments and ordinances, then all
these curses shall come vpon thee,
and ouertake thee. Cursed shalt
thou be in the towne, and cursed
in the field, cursed shall thine
almazie be and thy store.

Cursed

The Gouvernance

Cursed shall the fruit of thy body
and the fruit of thy land be, and
the fruit of thy oren, & the flocke
of thy sheepe. The Lord shall
make the pestilence cleane to thee,
untill he haue consumed thee fro
the land. The Lord shall smite
thee with madnesse, blindnesse,
and dazing of heart, because thou
seruest not the Lord thy God
with ioyfulnesse and with a good
heart, for the abundance of all
things: wherefore y^e shalt serue
thine enemy which y^e Lord shall
send on thee, in hunger & thirst,
in nakednesse, and in neede of all
things, and he shal put a yoke of
Iron vpon thy necke, untill hee
haue brought thee to nought.

Reade this chapter diligently
from the beginning to the end.

Esay.
5.

They haue cast away the lawe
of the Lord of hostes, and haue
blasphemed the word of the holy
one

of Vertue.

one of Israel. Therefore is the
wrath of the Lord kindled a-
gainst his people, and he shaketh
his hand at them, yea hee shall
smite so, that the hills shall trem-
ble. And their carcasses shall lye
in the open stræte.

They haue offended the lawe, Esay.
changed the ordinances, & made 24.
the euerlasting testamēt of none
effect. And therefore shall y^e curse
deuoure the earth, for they that
dwel therein haue sinned: where-
fore they shalbe burnt also: and
those that remayne shalbe very
fewe. The sweete wine shall
mourne, y^e grapes shalbe weake,
and all that haue bene merry in
heart, shall sigh.

The mirth of tabrets shall be
laid downe, the chère of the ioy-
full shall cease, and the pleasure
of the Lutes shall haue an ende.
There shall no more wine bee
drunk with mirth, the beere shall
be

The Gouvernance

be bitter to them that drinke it:
the wicked cities shall be broken
downe, all houses shall be shut,
that no man may come in.

Esay. 24. Who is me, saith the Prophet,
all is full of sinners, which offered
of purpose & malice: and there-
fore (O thou that dwellest vpon
the earth) there is at hand for
thee, feare, pit, and snare. Who-
soeuer escapeth the terrible crie,
shall fall into the pit, and if hee
come out of the pit, hee shall bee
taken with the snare. For the
windowes aboue shalbe opened,
and the foundation of the earth
shall moue: the earth shall giue
a great cracke, it shal haue a sore
ruine, and take an horrible fall:
The earth shall stagger like a
drunken man, & be taken away
like a tent: Her misdoeds shall
light so heauy vpon her, that she
must fall, & neuer rise vp againe.

Read the whole chapter.

These

of Vertue.

These people are obstinate, Esay.
they prouoke mee vnto anger, 30.
they are lying childzen, and euen
such childzen, that will not heare
the law of God.

They say to them that see, See
nothing: and to the Southsayer,
Tell of nothing for to come, if it
be either good or honest, but
speake pleasant things vnto vs,
and preach vs false things.

Tread out of the way, go out
of the path, turne away the holy
one of Israel from vs. There-
fore thus saith the holy one of Is-
rael: Forasmuch as ye haue cast
away his word, & haue comfort-
ed your selues with power and
nimblenesse, and put your confi-
dence therein: therefore shall ye
haue this mischief again for your
destruction, and fall like an high
wall that falleth because of some
rift or blast, whose breaking com-
meth suddely. And your destruc-
tion

The Governance

tion shall be like an earthen pot, which breaketh, no man touching it, but breaketh so soze, that a man shall not find a shiuer of it to fetch fire in, or to take water out of y^e pit. For the God, euen that holy one of Israel hath promised thus.

Esay.
44.

Who suffered Jacob to be trodden vnder soote, and Israel to be spoyled: was it not the Lord himselfe, against whom we haue sinned: wee had no delight to walke in his wayes, neither were we obedient to his lawes. Therefore hath he powred vpon vs his wrathfull displeasure, and strange battaile, which maketh vs haue to doe on euery side, yet will we not vnderstand. He burneth vs vp, yet it sinketh not into our hearts.

Because they haue forsaken my law that I gaue them, & haue not heard my voyce, nor yet walked

of Vertue.

ked thereafter, but followed the wickednes of their owne hearts, and ranne after strange gods, as their fathers taught them:

Therefore thus saith the Lord of hostes the God of Israel. Behold, I will feed this people with wormewood, and giue them gall to drinke, I will scatter the among the heathen, whom neither they nor their fathers haue knowne. And I will send a sword among them to persecute them, & neuer leaue vntil I bring the to nought.

If ye will not obey me, saith Ier. the Lord, to walke in my lawes 4 I. which I haue giuen you, and to heare the words of my seruants the Prophets whom I haue sent vnto you, and rising vp timely, and still sending: If ye will not follow them, I say, then will I do vnto this house, as I did vnto Silo, and will make this City to be abhorred of the people of the earth.

The Governance

Ier.
29.

I will send vpon them, sword, hunger and pestilence, because they haue not regarded my words, which I sent to them, sayth the Lord, by my seruants the Prophets.

Zach.
7.

They would not take heede, saith the Lord, but turned their backe, and stopped their eares, that they should not heare. Yea they made their hearts as an Adamant stone, lest they should heare the law and words, which the Lord of hostes sent in his spirit by the Prophets aforesime.

Wherefore the Lord of hostes was very wroth at them. And thus it came to passe, like as he spake, and they would not heare: euen so they cryed, and I would not heare, saith the Lord of hostes.

Sentences out of the olde
Testament.

Gen.
7.

NOhe preached to the olde world, and exhorted them to repent

of Vertue.

repent & amende their life, or else
God would surely plague them.
But they laughed Nohe and his
doctrine to scorne, & continued
in their abominable and wicked
living. What followed? was not
all the world drowned, eyght
persons excepted?

Lot seeing the unnaturall and Gen.
most filthie uncleannesse of the 19.
stinking Sodomites, counsell'd
them to cease so too much licen-
tiously to offed their Lord God.
They would not heare Lot, nor
his Sermons, but churlishly en-
treated him. What followed?
Were they not consumed with
water, fire, and brimstone from
Heaven? O most dreadfull
plagues!

After what sort the Israelites
were plagued for their disobedi-
ence to Gods word, the bookes
of the old Testament doe evi-
dently declare.

The

The Gouvernance

The despisers of Gods word
are punished many and sundry
wayes: as with sword, pesti-
lence, hunger, wilde beasts and
fire.

Of the sword.

Read Exod. 5. Leu. 26. Deu.
22. Job 19. Clay. 1. Jer. 9. 15.
20. 25. 29. 42. 43. 46. 50.

Of the pestilence.

Read Exod. 5. Leu. 26. Deu.
18. 32. 1. Reg. 24. Psal. 104.
1. Par. 22. Ezech. 7. 41. 8. 33.
23. 38. Math. 24.

Of hunger.

Read Deut. 28. 32. 1. Reg.
24. Psalm. 104. Eccle. 39. Jer.
1. 14. 18. 54. Amos. 8. Acts.
11. Apoc. 18.

Of beasts.

Read Leu. 26. Deu. 22. 1. Re.
27. 3. Re. 13. Sap. 16. Esa. 11.
Jer. 11. 15. 27. 34. Ezech. 4. 5.
14. 20. 32. 33. 39. Dfe. 2.

Of fire.

Read

of Vertue.

Read Gen. 19. Leuit. 10. Ps. 1. 10. 21. Deut. 32. Iosu. 7. 3. Reg. 8. 2. Par. 7. Job. 1. 15. 20. Psalm. 20. 87. Esay. 9. 26. 66. Iere. 15. 2. 7. Threno. 1. 2. Baruc. 4. Ezer. 22. 28. 30. 38. 39. Dan. 3. Ole. 8. Amos. 12. Abd. 1. Mich. 6. Sopho. 2. Pahu. 3. Zac. 11. 12. 13. Apoc. 9. 11. 18. 19. 20.

Sentences out of the new Testament.

Who soeuer shall not receiue Mat. you nor your sermons, goe I. ye out of that house or City, and shake the dust off your fete. Verily I say vnto you, it shall bee more easie for y^e land of Sodom and Gomozre at y^e day of iudgement, then for that City.

Who be to thee, Chozazin, wo Mat. be to thee, Bethsaida. For if the 11. miracles which were shewed in you, had bene done in Tyze and Sidon,

The Governance

Mat.
21.

Sidon, they had repented long ago in sackcloth & ashes. Nevertheless, I say unto you, it shall be more easie for Tyre and Sidon at the day of iudgement, than for you. And thou Capernaum, which art lifted up to heauen, shalt be brought downe to hell. For if the miracles which haue bene done in thee, had bin shewed in Sodom, they had remained vnto this day. Nevertheless I say vnto you, it shall be more easy for the land of Sodom in the day of iudgement, than for thee.

Mat.
23.

The kingdome of God shall be taken from you, and shall be giuen to a nation which shall bring forth the frutes of it: And whosoever it shall fall vpon, it will grind him to powder.

Luk.
10.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent to thee, how often would I haue gathered

of Vertue.

gathered thy childre together, as
the hen gathereth her chickens
vnder her wings, and ye would
not. Behold, your habitation
shall be left vnto you desolate.

He that heareth you, heareth Ioh.
me, and he that despiseth you, 3.
despiseth me, and he that despi-
seth me, despiseth him that sent
me.

This is the condemnation, Ioh.
that light is come into y^e world, 12.
and men loued darknes. We more
than light, because their deedes
were euill.

He that refuseth mee, sayth
Christ, and receiveth not my
wordes, hath one that iudgeth
him. The word y^e I haue spokē,
shall iudge him at the last day.

If I had not come and spoken Ioh.
vnto them, they should haue had 5.
no sinne, but now they haue no-
thing to cloke their sin withall.

It was met that the word of Acts.

The Gouvernance

God should first haue ben preached vnto you: but seeing you put it from you, & thinke your selues vnworthy of everlasting life, lo, we turne to the Gentiles, for so hath the Lord commaunded vs.

1. The He that despiseth the preacher,
4. despiseth not man, but **G O D**, which hath sent his holy spirit among you.

Heb. He that despiseth Moses law,
10. dieth without mercy, vnder two or three witnesses. Of how much sorer punishment suppose ye, shall he be counted worthy, which treadeth vnder foote the son of God, and counteth the blood of y^e Testament as an unholy thing: Verily it is a fearefull thing to fall into the hands of y^e living God.

Apo. The vngodly shall be so plagued,
2. that they shall seeke death, and shall not finde it, they shall desire to dye, and death shall flie from them.

Sen

of Vertue.

Sentences out of the new
Testament.

They that were called to the marriage, and would not come, but vngently treated the messengers, were destroyed, & their city burnt vp.

When Christ came nere to Luk. 18
Ierusalem, he beheld the city & wept on it, saying, If thou knewest also euē at this day, & things appertayning vnto thy peace, thou wouldest be more diligent to looke vpon them:

But now are they hid from thine eyes. For the dayes shall come vpon thee, that thine enemies shall cast a banke about thee, and besiege and keepe thee in on every side, and make thee euen with the ground, with thy children which are in thee. And they shall not leaue one stone vpon another, because thou knowest not the time of thy

The Gouvernance

of thy visitatiō. Whereof may we learne, that Ierusalem was destroyed, because they would not receiue Christ nor his word, but despised the doctrine of their saluation, and the preachers of the same. If we doe not repent and amend, the same or more grievous plagues abide vs.

Against carnall securitie, & fleshly living without feare of God.

IF Satan tempteth thee to live after the lusts of the flesh, without all feare of God, and to take no thought for thy saluation, that by this meanes he may prouoke thee vnto all kind of wickednesse: looke that thou by no meanes giuest place to his temptations, but rather watch the more diligently about thine owne health, that hee may not preuaile against thee, enarme thy selfe with strong faith, and alway set before thine eyes these

of Vertue.

these Scriptures following.

Sentences out of the olde
Testament.

Seeke after God, and your Psal.
Soule shall liue. 119.

Seeke the Lord while he may Esay.
be found, & call vpon him while 55.
he is nigh. Let the vngodly man
forsake his owne wayes, and the
vnrightheous his owne imagina-
tions, & turne agayne vnto the
Lord, so shall he be mercifull vnto
him, &c. Follow not the lust of
thine owne heart, in thy
Strength, and say not, Tush,
how haue I had Strength: or
who will bring mee vnder, be-
cause of my weaknes: for doubt-
lesse God shall auenge it. And
say not, I haue committed no
sinnes, and what euill hath hap-
ned to me? For y^e Almighty is a
patiēt rewarder. Because thy sin
is forgiven thee, be not therefore

The Governance

without feare, neither heape one
sinne vpon another. And say not,
Tush, the mercy of the Lord is
great, hee shall forgine mee my
sinnes, bee they neuer so many.
For like as hee is mercifull, so
goeth wrath from him also, and
his indignation cometh downe
vpon sinners.

Make no tarrying to turne vnto
the Lord, & put not off from
day to day: for suddenly shal his
wrath come, and in the time of
vengeance he shall destroy thee.

A man knoweth not his time,
but like as the fishes are taken
with the angle, and as the birds
are caught with the snare, euen
so are men taken in the perilous
time, when it cometh suddenly
vpon them.

Let thy garments be alway
white, and let thine head lacke
no oyntment.

Exhortation to the Reader

¶

+

Exam.

of Vertue.

Examples out of the olde
Testament.

The people to whom **Job Gen.**
preached, would not amended, 7.
but went forth to nourse them-
selves in all kind of worldly
pleasures, and even in the mid-
dest of their riotous living, the
flood came & drowned them all.

The Sodomites laughing Gen.
Lot & his exhortations to scorn, 19.
and going forth to offend God
wth their too much beastlike vo-
luptuousnes, whē they thought
themselves to be in most safe-
gard, & farthest from any mis-
fortune, were consumed vnto
ashes with fire and brimstone
from heaven.

The Jewes setting at nought 2. Re. 2.
the admonitions of Gods Pro-
phets, continued in al their wic-
kednes, and even in the middest
of their carnall security & fleshly
quietnesse, God sent their ene-
mies vpon them, which destroy'd
D 5 their

The Gouvernance

their country, slew a great number of people, and led away most miserable captives so many as pleased thē, leaving the residue behinde them in most wretched slavery.

Sentences out of the new Testament.

Mat. 24. Watch, for ye know not what houre your Lord will come.

Of this bee ye sure, that if the housholder knew what houre y^e these would come, hee would surely watch, and not suffer his house to be broken bp. Therefore be yee also ready, for in such an houre as ye thinke not, will the sonne of man come.

Luk. 12. Watch and pray, that ye fall not into temptation.

Let your lornes be girt about, & your lights be burning, & your selues like men that waite for their master, when hee will returne from the wedding, that as
some

of Vertue.

Some as hee cometh and knocketh, they may open vnto him. Blessed are those seruants, who the Lord when he cometh shall find waking.

Take heede, watch and pray, Mar. for ye know not when the time is: as a mā which is gone into a strange country, & hath left his house, and giuen his substance to his seruants, and to euery man his worke, & commaunded the Porter to watch. Watch ye therefore, for ye know not when the master of y^e house will come, at euen or at midnight, whether at the cockcrowling, or in the dawning, lest if that hee come suddenly, hee find you sleeping: and that I say vnto you, I say vnto all, Watch.

Take heed to your selues, lest Luk. your hearts be grieved with sur- 21. setting and drunkennesse, and cares of the world, and that Day

The Gouvernance

Day come suddenly on you, For
as a snare shall it come on all
them y^e sit on the face of y^e earth.

Ro. It is even now high time that
13. we wake out of slepe.

2. Cor. Behold, now is the accepted
6. time, now is the day of health.

1. The The day of the Lord shall come
5. even as a theefe in the night.
When they shall say, Peace and
no danger, then cometh there
on them sudden destruction, as
the traueilling of a woman with
child, and they shall not escape.
Let vs not slepe, as other doe.
but let vs watch and be sober.

Phil. The Lord is at hand.

4. Be patient and settle your
Iac. 5. hearts, for the comming of the
Lord draweth nigh. Behold, the
Judge standeth before the dore.

2. Pet. Be sober, and watch, for your
5. aduersary the deuill walketh a-
bout like a rozing Lion, seeking
whom he may deuoure, whom
resist

of Vertue.

resist biding stedfast in faith.

The day of the Lord shall come as a theefe in the night. 2. Per. 3.

Little children, even now is the last time. 1. Ioh. 2.

Yet a little while, and he that shall come, will come, and will not tarry. Heb. 10.

If thou shalt not watch, I will come on thee as a theefe, & thou shalt not know what houre I will come vpon thee. Behold, I come shortly. Hold that which thou hast, that no man take away thy crowne. Apoc. 3.

Behold, I stand at the doore to knoeke: if any man heare my voice and open the doore, I will come in to him, and will sup with him, and he with me.

The time is at hand. He that doeth euill, let him do euill still. And he which is filthy, let him be filthy still. And he y is righteous, let him be more righteous: and Apo. 17.

The Governance

and hee that is holy, let him be more holy. And because I come shortly, and my reward with me, to giue euery man according as his deedes shall be.

Examples out of the new Testament.

Mat. 4. That seruant that diligently watcheth at all houres for his masters comming, and doth in the meane season, such things as his master hath appoynted him, is blessed: for he shall enter into his masters ioy. But the seruant that liueth without care, is idle, watcheth not, looketh not diligently vpon his office, thinketh not of his masters comming, smiteth his fellowes, & drinketh with the drunken, y^e seruant, I say, shall haue his part with the hypocrites, & shalbe cast into vnter darknesse, where weeping and gnashing of teeth shall be.

The

of Vertue.

The five wise Virgins pre: Mat.
pared both lamps and oyle, far: 25.
rying and watching for the com:
ming of the bridegrome. There:
fore when he came, they being in
a readinesse, went in with him
vnto the wedding: but the five
foolish Virgins stumbred and
slept, so that whē the bridegrome
came, they were vnprepared and
had no oyle in their lampes, and
therefore were they shut out of
the doores, and entred not in to
the mariage. Let vs therefore
watch, for we know neither the
day nor the houre, when the
sonne of man shall come.

*Against the slacknes of doing
good workes.*

IF that subtrill Sathan by his
craftie perswasions, would
at any time make thee be-
leeue, that thou art so through-
ly iustified by faith alone,
and so perfectly saued by
Christ

The Governance

Christ onely, that thou needest not do any good workes, nor yet bring toorth the fruites of faith according to thy profession, but liue as thou lust, and do what thou wilt, so at the full art thou saued through faith in Christ, take heed thou bee not deceiued with this painted visard, but rather to the vttermost of thy power, labour to confirme thy faith with the plenteous doing of good workes, working thine owne saluation, as blessed Paul saith, with feare & trembling. And that thou mayest be the better encouraged so to do, set these sentences & examples of the holy scriptures euer before y^e eyes of thy mind.

Sentences out of the olde Testament.

Gen. **I** Am the almighty God, walk
17. before me, and be perfect.

Deut. **Ke**epe the commandments
6. of

of Vertue.

of the Lord thy God, & his witnesses, and his covenants which he hath commaunded thee, and do thou that which is acceptable and good in the sight of the Lord, that thou mayest prosper.

Now Israel, what doeth the Lord thy God require of thee? 10. but to feare the Lord thy God, and to walke in all his waies, to loue him, and to serue the Lord thy God with all thine heart, & with all thy soule, namely, that thou keep the commandements of the Lord & his ordinance, that thou mayest doe well and prosper.

The faithfull man is like a tree planted by the water side, 1. that will bring forth his frutte in due season.

Thou hatest them, O Lord, Psal. that worke iniquitie. 5.

Lord, who shall dwell in thy tabernacle? who shall rest vpon

the holy hill: Euen hee that lea-
geth

The Governance

beth an vncorrupt life, and wo-
keth righteousness, &c.

Read the whole Psalm.

Psa. 34. Depart from euill, & do good.

Psa. 37. Put thou thy trust in y^e Lord,
and be thou doing good.

Esay. 1. Cease to do euill, learne to do
good. Make to do right, deliver

the oppressed, helpe the fatherles
to his right, defend the widow.

Esay. 58. Breake bread to the hungry,
the needy, and the wayfaring

man leade thou into thy house.
When thou seest a naked man,
couer him, and hide not thy face
from thy neighbour, &c.

Examples out of the olde Testament.

Gen. 6.7. **N**ohe was perfect & iust in
his generations, & walked

with God, loued God, that is to
say, beloued in God, loued God,

feared God, sought the glozie of
G D D, and framed his life ac-

cording

of Vertue.

according to the will of God, being
plenteous in all good and godly
works: therefore God preserved
him and his, when he drowned
all such as were wicked per-
sons, and doers of no good
works.

Abraham was obedient to the Gen.
will of God, & walked after his 17.
holy commandments, euer do-
ing good works. God therefore
maruailously blessed him, made
him the father of many nations,
and promised him, y^e in his seeds
all kindreds should be blessed.

God saw the works of the Ionas.
Pinites, which undoubtedly 3.
sprang of faith, for they believed
the words of y^e Prophet, and hee
had pity on them & spared them.

Sentences out of the new Testament.

Now is the axe put to y^e roote Mat.
of the trees. Every tree ther 3.
foze

The Governance

foze that bringeth not forth good fruits, is hewen downe and cast into the fire.

Mat.

5.

Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

Mat.

7.

Every good tree bringeth forth good fruit. An euill tree bringeth euill fruit. A good tree cannot bring forth euill fruit, nor an euill tree good fruit. Every tree that bringeth not forth good fruit, is hewen, and cast into the fire.

Whosoever heareth of mee these words, and doth the same, I will liken him to a wise man, which built his house on a rock,

Mat.

12.

ec. A good man out of the good treasure of his heart, bringeth forth good things, and an euill man out of that euill treasure, bringeth forth euill things.

of Vertue.

If ye were Abrahams child Ioh.
then, ye would doe Abrahams 8.
workes.

We know that God heareth
no sinners, but if any man be a
worshipper of God, and obediēt
to his will, him heareth he.

He that hath my commaunde Ioh.
ments and keepeth them, he is 14.
that loueth mee. If any man lo-
ueth me, he will keep my wordes.

In the sight of God they are Rom.
not righteous which heare the 2.
lawe, but the doers of the lawe
shall be iustified.

Wee are the workmanship
of God, created in Christ Iesu,
vnto good workes, which God
hath prepared that wee should
walke in them.

Be ye renewed in the spirit of
your minds, and put on the new
man, which after the image of
God, is shapen in righteousness
and true holinesse.

Walke

The Gouvernance

Walke worthe of the Lord
in all things that please him, be-
ing fruttfull in all good workes,
and increasing in y^e knowledge
of God.

Brethren, be not wearie in
well doing.

Be to the that beleue, an ex-
ample in word, in cōuersatiō, in
loue, in spirit, in faith & purenes.

Thou which art the man of
God, followe righteousness, goodli-
nes, loue, patience, & meeknes.

The sure ground of Gods re-
mayneth, and hath this scale.
The Lord knoweth them that
are his: let every man that cal-
leth on the name of Christ, de-
part from iniquitie.

Lads of youth looke thou as
uoyde, and followe righteousness,
faith, loue, and peace, with
them that call on the Lord with
a pure heart.

1. Pet. Dearly beloued, I beseech you,

of Vertue.

as strangers and pilgrimes, ab-
staine from filthy lusts, which
fight against the soule. And see
that ye haue honest conuersati-
on among the heathen, that they
which backbite you as ill doers,
may see your good woorkes, and
praise God in þe day of visitatiō.

If we say we haue fellowship I. Ioh.
with God, & yet walke in dark- I.
nesse, wee lye, and doe not the
truth. But if we walke in light,
even as he is in light, then haue
we fellowship with him, and the
blood of Iesus Christ his sonne
maketh vs cleane from all sin.

He that doth righteousness, is
righteous. He that committeth I. Ioh.
sinne, is of þe deuill: for the deuill 3.
sinneeth from the beginning.

See ye be doers of the word, Iames.
and not hearers onely, Decret. I.
sing your selues.

Read the whole Epistle of S.
Iames.

God

The Gouvernance

Apo.
I.

God saith to the false & fained Christians, I know the blasphemie of them which call themselves Jewes, and are not, but the Synagogue of Satan.

Examples out of the new Testament.

Mat.
20.

The idle were reprobated because they wrought not, and they that would labour, were hired into the vineyard, and at night received their reward.

Mat.
15.

The servants which received talents of their Lord, and occupied them and gained more by them, are praised and rewarded for well doing. But the idle servant which would not occupy the talent that he received of his Lord, but went and hid it in the ground, gaining nothing thereby, was cast into utter darkness, where weeping and gnashing of teeth is.

The

of Vertue.

The fig tree which was in Mar.
fruitfull, & brought forth nothing 11.
but leaues, was cursed and with-
thered away.

Zache a Ruler among the Luk.
Publicans, gaue halfe his goods 19.
to the poore, and if hee did any
man wrong, hee restozed him
foure times as much. Therefore
sayd Christ vnto him, This day
is health come to this house, for
asmuch as he also is become the
child of Abraham.

*Against the troublous tempests
of sicknes, of losse of goods, or any
other kind of aduersitie.*

IF Satan, whē thou art assailed
with any kinde of trouble, la-
boureth to moue thee to despair
of Gods good will toward thee,
as though he had vtterly forsakē
thee, giuen thee ouer & care no
more for thee, but sendeth thee
that punishment, & layeth that
crosse vpon thy backe, as a token

R

of

The Governance

of his anger and heauy displea-
sure against thee, take heed that
thou dost not submit thy selfe to
his subtil suggestions, but rather
perswade thy selfe y^e thy crosse,
whatsoeuer it be, cometh of the
good wil of God toward thee, &
is sent vnto thee for thy health,
comfort & saluatiō. Look e that
thou therefore take it both pati-
ently and thankfully, and that
thou mayst so doe, furnish thy
brest with these treasures of
Gods most blessed word.

Examples out of the olde Testament.

Deut. After the Lord hath punished
5. thee, and tryed thee, at the last
he will haue pittie on thee.

The Lord killeth, and ma-
keth aliue, bringeth downe to
the grane, & fetcheth vp agayne,
the Lord maketh poore, and ma-
keth rich, bringeth low, and hea-
ueth vp on high.

Call

of Vertue.

Call vpon me in the time of thy Psal.
trouble, and I will deliuer thee, 50.
& thou shalt honour me. Blessed
is the man whō thou nurterest,
O Lord, & teachest him thy law.
It is for my wealth, that thou Psal.
hast brought me vnder, that I 119.
may learne thy rightousnesse.

Naked came I out of my mothers wombe, and naked shall I Iob.
turne thither againe. The Lord I.
gane, and the Lord hath taken
away, euen as it pleaseh the
Lord, so is it come to passe. Bles-
sed be the name of the Lord.

If we haue receiued prosperitie Iob.
at the hand of God, why 2.
should we not also receiue and
suffer aduersitie?

Blessed is the man whō God Iob.
punisheth: therefore refuse not 5.
thou the chastering of y^e almighty.
For though he make a wound,
he glacieth a playster, though hee
smite, his hand maketh whole
again.

The Governance

Pro. My son, despise not the chastening of the Lord, neyther faint when thou art rebuked of him: for whom the Lord loueth, him he chasteneth, and yet delighteth in him, as a father in his owne sonne.

Eze. Whatsoeuer hapneth vnto thee, receiue it, suffer in heauines, & be patient in thy trouble. For like as gold & siluer are tried in y^e fire, euē so are acceptable men in the fornace of aduersitie.

Examples out of the olde Testament.

Iob. IOb being grievously plagued, not onely with the losse of his goods, but also with diuers diseases of his body, praised the Lord euen in y^e middelt of his trouble.

Tob. Tobie, when he had lost his sight, grudged not against God, that the plague of blindness, chanced vnto him, but remained steadfast in y^e feare of God, & thanked God

of Vertue.

God all the dayes of his life.

Ezechias being warned of God by the Prophet, to prepare himselfe vnto death, prayed vnto God in y^e time of his sicknes, and obtayned fiftene yéeres longer to liue.

Manasses, being before an Idolatour, and a maintayner of Idolatry, after y^e God had plagued him, euen when he was in tribulation, he sought the Lord his God, and humbled himselfe exceedingly before y^e God of his fathers, and made intercession to him: He heard his prayer, and brought him againe to Ierusalem into his kingdome.

¶ Sentences out of the new Testament.

[If any mā will come after me, Mat. let him forsake himselfe, and 26. take his crosse and follow me.

By many tribulations must we enter into the kingdome of heauen.

The Governance

Rom. 6. **Wherefore** in tribulation,
for we know that tribulation
bringeth experience, and experi-
ence bringeth hope, and hope
maketh not ashamed.

Rom. 8. **If** we suffer together, we shall
be glorified together. For I sup-
pose, that the afflictions of this
life, are not worthy of the glory
which shall be shewed upon vs.

Rom. 12. **Be** patient in tribulation.

Rom. 14. **If** we live, we live to bee at
the Lords will. And if we dye,
we dye at the Lords will: whe-
ther wee live therefore or dye,
we are the Lords.

2. Cor. 11. **While** we are punished, we
are corrected of the Lord, lest
wee should with this world bee
condemned.

2. Cor. 4. **Wee** are not wearied, but
though our outward man perish,
yet the inward man is renewed
day by day. For our exceeding
tribulation, which is short and
light,

of Vertue.

light, prepareth an exceeding and
enertasting weight of glorie vn-
to vs, while we looke not on the
things that are seene, but on the
things that are not seene. For
things which are seene, are tem-
porall, but things which are not
seene, are eternall.

Read the fift chapter of the
second to the Corinthians.

My strength is made perfect 2. Cor.
through weaknes. Very gladly II,
therefore will I reioyce of my
weaknesse, that the strength of
Christ may dwell in me, &c.

Read the 12. chapter to the
Hebrews.

Be patient and settle your Iacob.
hearts, for the comming of the 5.
Lord draweth nigh.

Take the Prophets for an ex-
ample of suffering aduersity, and
of long patience, which spake in
the name of the Lord. Be-
hold, wee count them happie
K 4 which

The Gouvernance

which endure. We haue heard
of the patiente of Iob, and haue
knowne what end the LORD
made: for the Lord is very pitie-
full and mercifull.

- 2 Pet. The LORD knoweth how
2. to deliuer the godly out of temp-
tation.

Sentences out of the new Testament.

- Luk. The prodigall sonne, befoze he
15. was plagued, gaue his mind
to all kind of riot and vnthriftie
rule: but after that he was stricken
with pouertie, he knowled-
ged his fault, he submitted him-
selfe to his fathers will and plea-
sure, and so was receiued againe
into fauour.

- Ioh. A certaine man, after he had
5. bene punished with sickness for
his sinne, by the space of thirtie
eight yeres, was made whole
of Christ.

- Heb. There haue bene many good
11. men,

of Vertue.

men, both in the old & new Testament, of whom some were racked and would not be deliuered, y^e they might receiue a better resurrection, some tasted of mockings and scourgings, some of bonds & imprisonment, some were helde asunder, were tempted, were slayne wth swords, walked by and downe in sheepes skynes, in goates skynes, in neede, tribulation, and vexation, which the world was not worthie of: they wandered in wildernes, in y^e mountaines, in denues & caues of the earth, &c.

Against the temptation of the deuill, for not satisfying the lawe of God, and for thy sinfull lining.

IF Satan at y^e houre of death, or any other time, would plucke thee from thine assured & steadfast faith in Christs blood, and perswade thee y^e thou art but a

R 5 damned

The Gouvernance

damned wretch, forasmuch as thou hast not so trayned thy life, that thou hast satisfied the law of God, but rather liued wickedly, & therefore deserued eu-
erlasting dānation: be of good comfore, despaire not, hearken not to his wicked suggestions, neither haue thou respect to thy workes and deeds, which (when they be most righteous & pure) are, as the Prophet saith, like a cloth polluted with menstrue, if they be compared to that puritie and cleannes, which the law requireth, & should be iudged of Gods righteousness, according to their deserts, but settle thine eyes steadfast on Christ and his merits, cōsidering not what thou hast done, but what Christ hath done for thee, if thou repēt and belecue, and alwaies haue these most comforable Scriptures in thy remembrance.

Sen-

of Vertue.

Sentences out of the olde

Testament.

All they y put their trust in Psal.
thee, shall not be put to con- 26.

fusion. Call to remembrance
(O Lord) thy tender mercies
and thy louing kindnesse, which
haue bene euer of old. Oh re-
member not the sinnes and of-
fences of my youth, but according
to thy mercy thinke y vpon me,
O Lord, for thy goodnesse sake.
Mine eyes are euer looking vnto
the Lord, for he shall plucke
my foete out of the net.

Because he hath put his trust Psal.
in me, I will deliuer him, I will 91.
defend him, because hee hath
knowne my name.

Read the 104. Psalme.

I know that thou wouldest Esay.
maliciously offend, saith God. 45.
Therefore haue I called thee a
transgressor, euen from thy ma-
thers wombe. Nevertheless, for
my

The Gouvernance

my names sake I wil withdraw
my wrath, and it shalbe for my
honours sake, if I patiently fore-
beare thee, and rote thee not out.

Esay.

53.

By the knowledge of him
which is my righteous servant,
saith God the father, of Christ,
hee shall iustifie the multitude,
forasmuch as hee hath borne a-
way their sinnes.

Sap.

15.

To know thee, O Lord, is per-
fect righteousness, yea to know
thy righteousness and power, is
the rote of immortality.

Sentences out of the olde
Testament.

Gen.

3.

Adam transgressed the com-
mandement of God in Pa-
radise, and by his transgression
made both himselfe and all vs
bound to eternall damnation.

Gen.

9.

Nohe fell into the sin of drun-
kennes.

Gen.

16.

Lot was not onely drunken,
but also lay wth his owne daugh-
ters:

of Vertue.

ters: and so committed the grieuous sinne of incest.

Abraham denyed his wife. Ge. 20.

Moses committed manslaughter. Exod. 2.
ter. Dauid committed both manslaughter and whozesome. 2.Reg. 11.

Salomon was an Idolatour. 3.Reg.

All these, with many other of 11.
the old Testamēt, were sinners, and offended the Lord their God by breaking of his lawes: yet for their faith which they had in that blessed seed which was so oft promised of God & father, euen Iesus Christ, they were saued.

Examples out of the new Testament.

We are not vnder the law, Rom. 8.
but vnder grace.

The law of the spirit that bringeth life thzough Iesus Christ, hath made me free from the law of sinne and death.

Christ is the perfect fulfilling of Ro. 10.
the law, to iustifie all & beleue.

po

The Governance

Gal.

3.

No man is iustified by the law, in the sight of God. The iust, that is, the faithfull Christian shall live by faith.

Christ hath deliuered vs from the curse of the law, while hee was made accursed for vs.

As many of you as are iustified by the law, are fallen from grace. Wee looke for and hope in the spirit, to be iustified through faith.

Eph.

2.

Christ is our peace, hee hath broke downe the wall that was a stoppe betwene vs, hee hath also put away through his flesh the cause of hatred, that is to say, the law of commandments contained in the Law written, he so making peace hath reconciled vs to God through his crosse.

Col.

2.

Christ hath put out the hand writing, that was against vs contayned in the law written, & that hath hee taken out of the way,

of Vertue.

way, and hath fastened it to his
croſſe, and hath ſpoyled rule and
power, and hath made a ſhew of
them openly, and hath triumphed
over them in his owne per-
ſon.

Be it knowne to you, ye men
and brethren, that through this
man Chriſt, is preached to you
the forgiveness of finnes, and
that by him, all that beleeue, are
juſtified from all things, from
the which pee could not be iuſti-
fied by the law of Moſes.

Sentences out of the new
Testament.

Matthew was a toll gatherer. Mat.
The Apoſtles were ambi- 20.
tious, and did ſtrive among the,
who ſhould be higheſt and great-
eſt of authoritie.

Mario Magdalen was a grie- Luk.
uous ſinner. 7.

Peter denied and forſooke Ioh.
Chriſt thiſe. 18.

Paul

The Gouvernance

Act. Paul persecuted the congrega-
tion of Christ.

5.

Ioh.

7.

All these, yea and why not:
transgressed the law of God (for
as Christ saith) Moses hath giue
you a law, and yet none of you
do fulfill it: notwithstanding for
their repentance and faith in
Christs bloud, they obtained re-
mission for their sinnes, and are
made of y^e sonnes of God, heires
of God, and fellow heires with
Christ of everlasting glory.

Gal. 1. For if righteousnesse come by
the law, the died Christ in vaine:
but everlasting life is the gift of
God, through Jesus Christ our
Lord.

*Against desperation for thy late
conuerſion and turning to God.*

IF Sathan lay to thy charge,
that thou comest very late, &
turnest vnto God out of time, &
therefore there is no hope to be
looked for: set these Scriptures
before

of Vertue.

before thine eyes, & euer remēber, that there is no conuerſion vnto God too late in this life, if it come of faith: but at whatſoeuer houre a ſinner repēteth, beleeueth, & turneth vnto God, he is well accepted, & freely receiueth remiſſion of all his ſinnes.

Sentences out of the olde

Testament.

Let the vngodly mā ſolake his Eſay.

alone waies, the vnrightheous 55.

his owne imaginations, & turne againe vnto y^e Lord our God: ſo ſhall he bee mercifull vnto him, ſo hee is very ready to forgive.

Returne (O thou rebel Iſrael) Iere;

ſaith the Lord, & I wil not turne 3.

away my face from you. For I

am holy, ſayth the Lord, & I will

not turne away my face frō you:

For I am holy, ſaith y^e Lord, & I

will not be angry ſo enermoze.

As truely as I liue, ſayth the Ezech.

Lord God, I haue no pleaſure in 32.

the

The Gouvernance

the death of y^e wicked, but much rather y^e the wicked turne from his way and liue. Turne you, turne ye, from your vngodly waies, O ye of y^e house of Israel: Oh, wherefore will ye dye: The wickednesse of the wicked shall not hurt him, whensoever he conuerteth fro his vngodlines.

Eze.
18.

If the wicked shal repent him, and turne from all his finnes which he hath wrought, & shall keepe all my precepts, and doe iudgement and righteousness, he shall liue & shal not dye: I will not remember all his iniquities which he hath wrought. In his righteousness which hee hath wrought, shall he liue. It is not my will, saith the Lord, that the wicked should dye, & not rather that hee should turne from his waies and liue. Turne & repent ye from all your iniquities; and your iniquities shall worke you

no

of Vertue.

no displeasure. Cast away from you all your wickednes, where in ye haue offended, and make you a new heart, and new spirit. And wherfoze will ye dye, O ye house of Israel? For I will not that any man should dye, saith the Lord. Returne therfoze and liue.

Turne to the Lord your God, Ioel, for he is great and mercifull, patient and of much kindnesse, and ready at all times to forgive, yea, even when he is at the point to punish. At all times, when a sinner turneth vnto me, saith the Lord, I will no more beare his iniquities in my mind, but freely forgive them. God appointeth here no time of our conuersion, but whensoever wee turne, hee promiseth vs fauour, life, mercy, and forgiveness of sinne.

Examples out of the olde Testament.

After

The Gouvernance

3. Reg 12. After that the Prophet Nathan, at the commandement of God, had rebuked King David for his dissolute manner of living, David straightwaies, with a sorrowfull repētant heart turned vnto y^e Lord, & humbly confessed his sinnes, saying, I haue offended y^e Lord. The Prophet immediatly answered, the Lord also hath put away thy sin. David did not so sone conuert, but that he was as sone forgiven, to signifie vnto vs, y^e at whatsoeuer time wee vnfainedly turne vnto the Lord our God, he will haue mercy on vs, & forgive vs.

Iona.
3.

The Ninuites for their abominable living, were thzcatned betterly to bee destroyed within forty daies: but they falling vnto repentance, & turning vnto the Lord their God, were forgiven, spared, and not destroyed.

Sen-

of Vertue.

Sentences out of the new Testament.

They that are whole, haue no Mat.
need of a Physician, but they 9.
that are sicke. I came not to call
the righteous, but sinners vnto
repentance.

Come vnto me, all ye that labour
and are laden, and I shall 11.
refresh you. Here Christ prescribe
beth no time, he onely biddeth
vs come, and be the burthens of
our sins neuer so grieuous and
heauy, yet will he ease vs of the.

The sonne of man came to Luk.
seek, and to save that which 19.
was lost.

God will haue all men to bee 1. Ti.
saued, and to come to the know- 2.
ledge of the truth.

If any man sinne, we haue 1. Ioh.
an aduocate with God the Fa- 2.
ther, Iesus Christ the righteous
one. And he it is that obtaineth
mercy for our finnes, not for our
finnes

The Gouvernance

Sins onely, but for all the worldes,
Examples out of the new
Testament.

Mat.
20.

The labourers in the Lords vineyard that came last of all, receiued their peny so well as they that came in the morning, neither had one more than another.

Luk.
32.

The history of y^e thiefe, which was full of wicked deeds, & neuer turned vnto God, vntill the very houre of his death, declareth manifestly, that there is no conuersion in this life too late, if it be accompanied with true repentance & vnfained faith. The thiefe hanging on the crosse, and at the point of death, only said to Christ, Lord remember me when thou comest into thy kingdome. And Christ well accepting his conuersion, said vnto him, Truly I say vnto thee, this day shalt thou be with me in Paradise.

Against

of Vertue.

Against sinne, death, and hell.

IF Satan in the time of sickness,
or else when, go about to fray
thee & to quēch thy spirit, either
with the greatnes of thy sins, or
els wth the terror & fearenes of
death & hel, be not dismaid, but
with a lusty courage resist his
temptations, with these most
sweet & comfortable Scriptures.

Sentences out of the olde
Testament.

I Am he Indēde, saith God, hēe Esay.

which putteth away thy sins, 43.
yea, and y^e for mine owne sake,
I will remember them no more.
As for thine offences, I haue dri-
uen them away like the clouds,
and thy sinnes as the mist.

Turne thee agayne vnto me,
for I haue redeemed thee.

Where is there such a God Mich:
as thou art: that pardonest wic^k 7.
kednesse, and forgivest the of-
fences of the remnant of thine
heritage:

The Governance

heritage. He keepeth not his wrath for ever. And why? for his delight is to haue compassio. We shall turne againe, and be mercifull to vs, he shall put downe our wickednes, & cast all our sinnes into the bottome of the sea.

Out of thy power of death, saith the Lord, I will deliuer them, yea, from the death it selfe will I redeme them. O death, I will be thy death: O hell, I will swallow thee vp.

Examples out of the olde Testament.

Psal.
20.

That holy King and Prophet David, being fully perswaded, that by Christ which was to come, Sathans head was broken asunder, sinne was vanquished, death was overcome, hell was swallowed vp, that they could nothing hurt, that faithfull man lamented & sorrowed, that he continued so long in his vale

of Vertue.

of miserie, and most heartily wished to be deliuered out of this prison, and to goe vnto the Lord his God.

This godly & ancient father Toby, knowing that neyther sinne, death noz hell, can do any thing against Gods chosē people, which in Christ haue gottē the victoꝝ ouer them all, so y they nēde not to feare death, noz any thing to come after this life, prayed to God on this manner: Now, O Lord, deale w me according to thy will, & command my spirit to be receiued in peace: for moze expedient were it for me to dye, thē to liue.

Sentences out of the new Testament.

Christ shall saue his people Mat. i. from their sinnes.

Behold the Lambe of God, Ioh. i. that taketh away the sinnes of the world.

S

There

The Governance

Rom. 8. There is no damnation to them y^e are graft in Christ Jesu.

1. Tim. 4. Christ came into the world to saue sinners.

2. Ioh. 1. The blood of Jesus Christ maketh vs cleane from all sinne.

A& 13. Thzough the name of Christ, all Prophets beare witness, that so many as belæue in him, shall receiue remission of their sins.

1. Cor. 15. Death is swallowed vp into victory. Where is thy sting, O death? Where is thy victory, O hell? The sting of death is sinne, and the power of sin is the law. But thanks be to God, which hath giuen vs y^e victory thzough our Lord Jesus Christ.

Heb. 2. By death hath Christ put him to flight, that had Lordship ouer death, that is to say, the deuill, that hee might deliuer them, which thzough the feare of death were all their life time in danger of bondage.

Exam

of Vertue.

Examples out of the new
Testament.

Soone as the ancient father Luk.
Simeon had sene and recei^u 2.

ned Christ into his armes, hee
fearing neyther sin, death, nor
hell, shewed himselfe ready to
depart out of this world, and
spake with a ioyfull voyce, **O**
Lord, now lettest thou thy ser-
uant depart in peace, &c.

Blessed Paul knowing, that Phil.
through Christ, the power of sin, i.
death, and hell, is altogether
weakened, that they can do the
faithfull no harme, wished to
bee loosened out of this world,
and to be with Christ.

*Against them that denie the
resurrection of the body.*

If that old enemy Satan labour
to perswade thee, y^e there is no
resurrection of the dead, but as
the body returneth to death, so
shall it for euer continue in the

The Gouvernance

earth, and neuer receiue life againe, nor liue eyther in glory or peace, after this present life, that therefore thou mayest liue as thou lust, defend thy selfe against his cruell assaults, with these sentences and examples of the holy Scripture.

Sentences out of the clde Testament.

1. Re. **T**he Lord killeth, and maketh aliue againe, bringeth downe to the graue, and fetcheth vp againe.

Iob. 19. I am sure that my Redēmer liueth, and that I shall rise out of the earth in y^e latter day, and that I shall bee clothed againe with this skinne, and see God in my flesh, yea, I my selfe shall behold him, not with other, but with these same eyes.

4. Eld. 2. Those y^e be dead, will I rayse vp againe from their places, and bring them out of the graues.

The

of Vertue.

The dead shal liue, euen with Esay.
my body shal they rise agayne. 26.
Awake and sing, y^e y^e dwell in
the dust. For thy dew is euen as
the dew of herbes, and the earth
shal cast out of her them that be
vnder her, the earth shal disclose
her owne bloud, & shal no moze
hide them that are slaine in her.

Your bones shal flourish like Esay.
an herbe. 66.

Behold, saith God, I will put Ezc.
bzeath into you, y^e y^e may liue: 37.
I wil giue you sinewes, & make
flesh grow vpon you, and couer
you ouer with skinne, and so
giue you bzeath, that y^e may
liue, & know that I am y^e Lord.
Thus saith the Lord God, Be-
hold, I will open your graues
(O my people) and take you
out of your sepulchres.

Many of them that sleepe in Dan.
the dust of the earth shal awake, 18.
some to everlasting life, some to

The Gouvernance
perpetuall shame and reproofe.
Examples out of the olde
Testament.

3. Reg. 17. **T**he Prophet Helias raysted
bp from death to life, the
sonne of the widdeow of Sarepta,
which is in Sidon.

4. Reg. 4. Helizeus obtayned of God a
child for his Hosts, which dyed,
and was afterward by y prayer
of Helizeus raysted vnto life.

Read and marke diligently
the 37. chapter of Ezechiel.

2. Ma. 7. A certayne woman with her
seuen childzen, were cruelly put
to death, because they would not
eate swines flesh, contrary to
Gods word, at the commaunde-
ment of y King. The second of
the brethren said vnto the King,
Thou most vngacious person,
puttest vs now to death, but the
King of this world shall raise vs
bp (which dye for y lawes) into
resurrection of everlasting life.

The

of Vertue.

The mother of the seven children said thus vnto them, I cannot tell how yee came in my wombe, for I neyther gaue you breath, nor soule, no nor life: It is not I, y^e ioyned the members of your bodies together, but the maker of the world, which fashioned the birth of man, and began all things. Euen he also of his owne mercy, shall giue you breath and life agayne, like as yee now regard not your owne selues for his lawes sake.

Sentences out of the new Testament.

As touching the resurrection Mat. of y^e dead, haue yee not read, 23. what is sayd vnto you of God, which sayeth, I am Abrahams God, and Isaacs God: and God is not the God of the dead, but of the liuing.

The houre shall come, in the Ioh. which, all that are in the graues 5.

The Gouvernance

shall heare his voyce, and shall come forth, they that haue done good, vnto y^e resurrection of life, and they y^e haue done euill, vnto y^e resurrection of damnation.

Ioh. I know that my brother shall

II. rise againe at y^e latter day. God hath raysed vp the Lord, & shall

I. Co. rayse vs vp by his power. If
6. there be no rising againe from death, then is Christ not risen.

2. Co. If Christ is not risen, then is
15. our preaching vaine, and your sayth is also vaine.

Read and commend to memory the 15. Chapter of the first to the Corinthians.

The Lord Iesus shall change our vile bodyes, y^e they may be fashioned like vnto his glorious body, &c. I would not, brethren, haue you ignorant concerning them which are fallen asleepe, that y^e sorrow not as other do, which haue no hope. For if we beleeue,

of Vertue.

belæue, that Iesus Christ died
and rose againe, even so they
also which sleepe in Iesus, will
God bring againe with him.

Read foorth.

Sentences out of the old

Testament.

Christ raised from death the Mat. 9.
daughter of y^e Ruler, the son
of a certaine widdow, and La-
zarus, with many other. These
are euident examples of our re-
surrection.

After Christ had giuen vp the Mat.
ghost, the graues did open, and 27.
the bodtes of many Saints
which slept, arose, and came out
of the graues after his resurrec-
tion, and came into the holy city
and appeared vnto many.

Christ rose againe from death Mat.
the third day, according to the 23.
scriptures, and was scene of Ce-
phas, then of the twelue. After
that, he was scene of moe than

The Gouvernance

five hundred brethren at once, &c.

Act. 9. Saint Peter raised Thabitha from death.

Act. 20. Saint Paul restored unto life a certayne young man, named Euticus.

Mat. 22. Christ rebuked y^e Sadducees, because they belæued not the resurrection of the dead.

Act. 17. The Epicures and Stoikes laughed Saint Paul to scorn, when as he at Athens taught the resurrection of the dead. But he mayntayned the doctrine.

Against them that deny the immortality of the soule.

IF Sathan or any of his, tempt thee to liue at thy pleasure, laboring to perswade thee by sophistical reasons of carnal imaginations, y^e the soule of man is but as y^e breath of other beasts, and that after the dissolution of the body, it is nothing, neyther liueth afterward, but hath an
end

of Vertue.

end with y^e body, take heed that thou giuest no place to such wicked and most damnable doctrine, but enarme thy selfe against it with these authorities of holy Scripture.

Sentences out of the old Testament.

GOD created man in his Gen. 1.
Golwe image, in the image of God created he him, male and female created he them.

The Lord God shaped man, Gen. 2.
euē dust from the ground, and breathed in his nostrils the breath of life, and Adam was made a liuing soule.

I should utterly haue fainted, Psa. 27.
but that I beleue verily to see y^e goodnes of the Lord in the land of the liuing. Like as the Hart desireth y^e water brooks, so longeth my soule after thee, O God. My soule is athirst for God, yea euē for y^e liuing God, whē shal

The Gouvernance

I come, to appeare before the
presence of God?

Ecc. 1. The body shall be turned a-
gaine vnto earth, from whence
it came, and the spirit, that is,
the soule, shall returne to God
which gaue it.

Sap. 2. God made man to be vnde-
stroyed, that is to say, immortal,
yea, after the image of his owne
likenes made he him. The
soules of the righteous are in
hand of God, & the paine of death
shall not hurt them. In the sight
of the vnwise, they seeme to die,
and their end is taken for very
destruction, but they are in rest.
The hope of the faithfull is
full of immortality.

Sap. 5. The righteous shall liue for
euermore, their reward also is
with the Lord, & their remem-
brance with the highest. There-
fore shall they receiue a glorious
kingdome, & a beautifull crown
of the Lords hand. Read

of Vertue.

Read the third, fourth, & fift chap. of the booke of wisdom e.

Wee are the children of holy men, and loke for the life which God shall giue vnto them, that neuer turne their faith from him.

Examples out of the old Testament.

The holy Scripture testifi Nu. 16. eth, that Chozebai & his complices went downe quick into hell, and the earth conered them, so that they perished. By this it is euident, that the soules of the wicked are immortall, and liue in the paines of hell fire.

If Saul had not beleued both 2. Reg. the resurrection of the body, & 28. & immortality of the soule, hee would neuer haue gone about to haue had Samuel raysted vp.

When David saw that his 2. Reg. child was dead, hee wept no 12. more, but sayd, I shall go vnto him, hee shall not come againe vnto mee.

Hellas

The Gouvernance

3.Reg. 17. Helias prayed for the rayſing
bp againe vnto life of his Hostis
ſonne, ſaying, **O Lord my**
God, I beſeech thee, let the ſoule
of this childe come vnto him a-
gaine. And he reuiued.

Tob. 2. When Tobias was laughed
to ſcoꝛn of his elders & kinſfolke
which ſaid vnto him, Here is thy
hope, for þ which thou haſt done
almes & buried the dead, he re-
buked them & ſaid, Say not ſo,
for we are the children of holy
men, and loke for the life which
God ſhall giue vnto them that
neuer turne their faith fro him.

Tob. 3. Again he prayed vnto God
on this maner, **Now, O Lord,**
deale with me according to thy
will, and commaund my ſpirit
to be receiued in peace. For
more expedient were it for mee
to dye, than to liue.

Sentences out of the new
Testament.

Fears

of Vertue.

Fear not them which kil the Mat.
body, but are not able to kill 10.
the soule. But rather feare him,
which is able to destroy both
soule and body in hell.

There is no man, that hath Luk.
forsaken house, eyther father or 18.
mother, either brethren, or wife,
or children, for the kingdome of
Gods sake, which shall not re-
ceiue much more in this world,
and in the world to come life e-
uerlasting.

This is the will of him that Ioh. 6.
sent me, that every one which
seeth the Sonne, & beleueth on
him, haue everlasting life, and
I wil raise him vp at the last day.

My sheepe heare my voice, & Ioh. 10.
I know them, and they follow
me, and I giue vnto them euer-
lasting life, and they shall neuer
perish, neyther shall any man
pluck them out of my hand.

I am the resurrection and the Ioh. 12.
life,

The Governance

life, he that belæueth on mee, yea though he were dead, yet shal he liue, and whosoener liueth and belæueth on me, shal neuer die.

John. Let not your hearts be troubled yee beleeue in God, beleeue also in me: In my father's house are many mansions. If it were not so, I would haue told you. I go to prepare a place for you: & if I go to prepare a place for you I will come againe and receiue you euen vnto my selfe, & where I am, there yee may be also.

John. Father, I will, that they which thou hast giuen mee, bee with me where I am, that they may see my glory, which thou hast giuen me.

2. Cor. We know that if our earthly mansion of this dwelling were destroyed, we haue a building of God, an habitation not made with hands, but euerlasting in heauen.

Read forth.

When.

of Vertue.

Whensoeuer Christ our life Col.
shall appeare, then shall we also 3.
appeare with him in glory.

The Lord himselfe. shall come 1. The.
downe from heauen wth a shout, 4.
and the voyce of the Archangell
& trumpe of God. And y^e dead in
Christ shall arise first, then wee
which shall liue (euen we which
shall remaine) shall be caught vp
with them also in the clouds, to
meet the Lord in the ayre, and so
shall we euer be with the Lord.
Therefore comfort your selues
one another with these words.

The spirit or soule is before
God a precious thing, and much
set by.

Christ was killed, as pertay-
ning to the flesh, but was quick-
ned in y^e spirit: In which spirit 1. Pet.
he also went and preached vnto 3.
the spirits that were in prison, &c.
Here it is manifest y^e the spirits
or soules of men are immor-
tal,

The Gouvernance

fall, and live eyther in glory,
or in payne, after they be loosed
from the body.

Examples out of the new Testament.

Mat.
12.

When the Sadduces denied
the resurrection of the bo-
dy, and the immortality of the
soule, Christ answered them,
saying, Have yee not read what
is written: I am the God of A-
braham, the God of Isaac, and
the God of Jacob. He is not the
God of y dead, but of the living.
By this testimonie of the holy
Scripture Christ declareth, that
though Abraham, Isaac, Jacob,
and all other of the faithfull bee
dead, as concerning their bo-
dies, yet their soules live with
God, and are immortall.

Luk.
16.

The history of the poore man
Lazarus, & of the rich unmerci-
full glutton, proueth evidently,
that the soules dye not with the
body,

of Vertue.

body, nor yet sleepe vntill the day of iudgement (as the vngodly Anabaptists dreame) neyther are they cast into Purgatoz, as the Papists teach, but that the soules of the faithfull goe immediately after their departure from the body, vnto eternall glory, and the soules of the vnfaithful, vnto euermlasting damnation, so that the soules of al men are immortal, and liue for euer, either in heauen, or in hell, in glory, or in paine.

The parable of the vnrightheous Steward, setteth forth also the immortality of the soule, as these wordes of Christ doe declare. Make you friends, sayth he, of the wicked Mammon, that when ye shall depart hence, they may receiue you into euermlasting dwelling places.

The soule came againe to the Luk. 7.
widowes sonne, to the Rulers
daugh

The Gouvernance

daughter, to Lazarus, to them y^e after Christs resurrection came out of their graues, to Dorcas, to Eucychus, &c. Which thing declareth manifestly, y^e the soule dieth not with the body, but still liueth & remaineth immortall.

Luk.
23.

The thre that hanged on the Crosse wth Christ, sayd vnto him, Lord, remember me, when thou shalt come into thy Kingdome. Christ answered, Verily I say vnto thee, this day shalt thou be with me in Paradise. The body of y^e thre dyed shortly after, & was committed to the earth. The soule of the thre was in Paradise with Christ. The soule therfore liueth, and remaineth immortall, or else must Christ be a lyer. But let God be true, and all heretikes lyers.

Act.
7.

Saint Steuen being at the poynt of death, prayed, saying, Lord Iesu, take my spirit.

Saint

of Vertue.

Saint Paul wished to be loosed out of his body, & to be with Christ. I saw vnder the Altar, saith Saint Iohn, the soules of them that were killed for the word of God, and for the testimonie which they had, and they cryed with a loud voyce, saying, How long tariest thou, O Lord, holy and true, to iudge & auenge our blood vpon them that dwell on the earth! And long white garments were giuen vnto euerie one of them. And it was sayd vnto them, that they should rest for a little season, vntill the number of their fellows and brethren, & of them that should be killed, as they were, were fulfilled.

Of the glorie of heauen, and of everlasting life.

IF Sathan goe forth to tempt thee, that thou mightest lose the inheritaunce of the kingdome of

The Gouvernance

of God, & say vnto thee, that thou art a sinner, & an abominable liuer, & therefore thy faith is frustrate, and thy hope vaine, in looking for the glory of heauen, for God is a righteous iudge, & rewardeth euery man according to his deedes & merits: let all these crafty assaults nothing mooue or abash thee, but call to thy remembrance, & belecue stedfastly, that the heauenly kingdome is not giuen thee for thy merits & deserts, for so should'st thou receiue nothing but eternal damnatio, but for y^e promises which God y^e Father hath made thee in Christs bloud, if thou repent & beleue. Therefore cast away y^e righteousness which y^e hypocrits challenge by their good workes, & lay hands on that which cometh by faith in Iesus Christ: so canst thou not be deceiued, so
can

of Vertue.

can Sathan win nothing at thy hand, so can it not but come to passe, that thou shalt enioy the glory of heauen through Christ Iesu. And that y^e mayst doubt nothing in this behalfe, imprint these sentences & examples of the holy Scripture diligently and earnestly in thy minde.

Examples out of the old Testament.

The Lord hath saued me, be- Psal.
cause it was his pleasure. 23.

Praise the Lord, O my soule,
and all that is within me, praise
his holy name.

Praise the Lord, O my soule,
and forget not all his benefites,
which forgiueth all thy sinnes,
and healeth al thine infirmities,
which saue thy life from de-
struction, & crowne thy with
mercy and louing kindnesse.

They that put their trust in Esay.
me, shall inherit the land, and 37.
possesse my holy hill.

The

The Gouvernance

Ose.

13.

Thy damnation (O Israel)
came of thy selfe, but thy salua-
tion comme'th of me.

Examples out of the olde
Testament.

THat princely prophet David,
being thoroughly perswaded,
that the inheritance of the glozy
of heauen, and the possession of
everlasting life, is the free gift
of God through Jesus Christ, &
is denyed to none, although ne-
uer so sinfull and wretched, if
they repent; being nothing ap-
palled with his former sinfull li-
uing, as though y^e would plucke
him from the inheritance of the
heauenly Kingdome, knowing
what blessed felicity and ioyfull
quietnesse, y^e soules of the faith-
full doe enioy after the depar-
ture from the bodyes, lamen-
ted, hee tarried so long in this
vale of misery, and no lesse fer-
uently desired to come and ap-
peare

of Vertue.

peare before the face of G D D,
than the thirstie hart desireth to
come to the water brookes.

The godly auncient Tobie,
knowing Gods exceeding great
liberality, in the gift of euerla-
sting quietnes, after the humble
submission of himselfe vnto the
Lord his God, wished rather to
dye, than to liue, and beseeched
God, that his spirit might be re-
ceiued in peace.

Sentences out of the olde
Testament.

Fear not, little flocke, for it Luk.
is your fathers pleasure to 12.
giue you a kingdome.

Euerlasting life is the gift of Rom.
God through Christ our Lord. 6.

Whō God hath predestinate, Rom.
them hath he also called, whom 8.
he hath called, them also hath he
iustified, whom he hath iustifi-
ed, them hath he glorified.

The eye hath not scene, & the 1. Cor.
care 2.

The Gouvernance

care hath not hard, neyther hath it cutred into the heart of man, what things God hath prepared for them that loue him.

Ephe. By grace are ye saved through
5. faith, and that not of our selues.

For it is the gift of God, & cometh not of works, lest any man should boast himselfe.

1. Tim. God saved vs, not for the deeds
3. of righteousness which wee wrought, but for his mercy and

1. Ioh. louing kindnes. God hath giuen
5. vs everlasting life, & this life is in his sonne: he that hath y^e son, hath life, and he that hath not the sonne of God, hath not life.

Apoc. Bee faithfull vnto the death,
2. and I will giue thee the crowne of life.

Apoc. To him that ouercommeth,
3. will I giue to sit with me in my seat, euen as I ouercame, & haue sitten with my father in his seat.

Sentences out of the new

Testament.

The

of Vertue.

TH E reuerend and auncient Luk.
father Simcon, being no. 2.
thing appalled with the remem-
brance of his finnes, after he had
seene and embraced Christ in his
armes, knowing him to be the a-
lone sauour of y world, shewed
himselſe ready, glad & willing to
die, that he might enioy that hea-
uently inheritance, purchased by
y same Iesus Christ our Lord.

Saint Paul being fully per. Phil.
swased, that all his finnes were 1.
washed away in Christs blood,
desired to be loosed from that his
mortall body, and to bee with
Christ.

FINIS.

Heere follow cer-

taine godly prayers, for sun-
dry and diuers purposes.

*A prayer for the Kings
Maieſtie.*

The Governance



Lord our heavenly father,
high and mighty, King of
Kings, Lord of Lords,
the onely Ruler of Prin-
ces, which doest from thy
throne beholde all the dwellers vpon
earth, most heartily wee besech thee,
with thy fauor to behold our most gra-
cious soueraigne Lord King Iames,
and so replenish him with the grace of
thy holy spirit, that hee may alwayes
incline to thy will, and walke in thy
way. Andue him plentifully with hea-
uently gifts, graunt him in health and
wealth long to liue, strengthen him,
that hee may vanquish and overcome
all his enemies. And finally, that af-
ter this life, he may attayne euerlasting
ioy and felicity, through Iesus Christ
our Lord, Amen.

*Obedience vnto our Princes, and loue
to our neighbours.*

For the City and Towne wherein
thou dwellest.

Except

Except thou (O mercifull Lord God
Almightie) keepe the city, & watche
men wake but in vaine that keepe it.
Therefore O Lord God, send thy ho-
ly spirit into the hearts of them which
rule our City or toliue, to the intent &
we with them, and they with vs, may
liue in thy godly feare, so that it may
goe well with vs. And suffer vs not,
good Lord, to put our trust any more
in worldly power, as money, horse,
weapon, artillerie, gunnes, or strong
walles, but much rather in thee, which
art a defender of all them that put their
whole affiance and trust in thee.

For Kings, Princes, and Rulers.

O Lord of Lords, Iesus Christ, thou
art an example and glasse, or my-
rror of them which gouerne and beare
rule of Realmes, countreys, & Cities,
whom they ought to follow, for thou
art the best and the wisest, & therefore
canst thou not erre, nor doe any other
thing but well: Touchase with y light

The Gouvernance

of thy cleannes, and with the fire of thy loue, to kindle the hearts of all such as thou through thy godly prouidence hast instituted and ordained to be rulers ouer the people, to the intent that they through thee, as by a foregoing light, may see and perceiue what is best to be done, and fulfill the same, and that they taking thee alwayes for a sure marke of their eye, do not the thing which onely seemeth good in their sight, but that which may be to thy honor, to our profit, and to their health and saluation, to the intent also that they may iustly and duly minister and execute their office giuen vnto them of thee, so that we with them, and they with vs, may lead a peaceable, vertuous and quiet life. So be it.

When thou goest to thy labour
or worke.

O Most kinde and gentle heauenly father, thou know'st, & hast taught vs how great the weakenes of man is, so that no man without thy godly helpe
can

of Vertue.

can doe any thing. Thus vouchsafe
to send vs thy holy spirit, that he may
strengthen, stirre, and indue our vn-
derstanding and reason in all things,
that we this day outwardly shall goe
about and take in hand, or it that we
inwardly shall thinke or haue in mind,
to the intent that it may be done to thy
glozy, and to the profit of our neigh-
bour. Amen.

A short prayer to be sayd at the recei-
uing of the mysterie of Christs
body at the holy Com-
munion.

O Heauenly & blessed Father, I ren-
der vnto thee most hearty thanks,
for all thy benefits which thou hast
shewed vnto me, most wretched sinner,
but especially for the most sweete smel-
ling sacrifice which thy onely begot-
ten Sonne offered to thee on the Altar
of the Crosse, by giuing his most pure
and undefiled body vnto the death,

The Gouvernance

for the redemption of mankinde: in the remembrance whereof, according to thy welbeloued sonnes ordinance, I now receiue this holy bread, most entirely beseeching thee, that I may both be partaker of the merits of thy deare Sonnes body breaking, and also lead a life worthy of so great a benefit, vnto the glory of thy name, Amen.

A prayer to be said at the receiuing of the mystery of Christs his bloud in the holy Communion.

O Blessed and mercifull father, thy loue toward me, sinfull creature, is so exceeding great and vnspeakeable, that I cannot but giue vnto thee most humble thanks, namely, for the shedding of the most precious bloud of thy deare sonne Iesus Christ, by y^e vertue whereof, thy wrath stirred vp against me wretched sinner, is pacified, my ransome is payed, the law is fulfilled, mine enemies are overcome and put to flight. In rememb^ring of this so noble a victo^r

of Vertue.

victory, and of so great a benefit, I
am come to this thy table, O mercifull
father, to drinke of this cup: Desiring
thee, that as my outward man is com-
forted by the drinking of this wine, so
likewise, my inward man may be com-
forted and made strong by true faith,
in the precious bloud of thy most deare
Sonne. O Lord my heavenly father,
giue me thy holy spirit, which may so
rule and gouerne my heart, that I ne-
uer bee vnthankfull of this thine excē-
ding great kindnes. But so trayne my
life according to thy blessed will, that
whatsoever I doe speake or thinke, may
be vnto the glory of thy blessed name,
and the health of my soule, through Je-
sus Christ our Lord, Amen.

A confession for all people, to be sayd
in the Morning.

O Mercifull and most louing father,
whose loue is infinite, whose mer-
cie endureth for euer: We sinfull crea-
tures, trusting in thine unspeakeable

The Governance

godnes and loue towards vs, doe ap-
peare this morning, before thy diuine
Maiestie, most lowly confessing our
manifold sinnes, & innumerable trans-
gressions of thy commaundments and
fatherly will. Against thee onely, a-
gainst thee, O Lord, wee haue sinned,
therefore wee confesse our sinnes, wee
acknowledge our offences, wee ac-
cuse our selues vnto thee, O mercifull
Lord, and will not hide our vnrigh-
tousnes. Wee find in our selues nothing
but ignorance of thy will, disobedience,
mistrust, doubtfulness in thy goodnesse,
incredulitie, hatred, and contempt of
all spirituall things, selfe-loue, confi-
dence in our selues, and feruent lusting
after carnall things of this world. And
this tree of our corrupt nature bring-
eth forth continually in vs none other
fruite, but rotten & vnlawfull woorkes
of the flesh, in thoughts, words, and
doings, vnto condemnation. Where-
fore, wee humbly beseech thy fatherly
goodnesse, euen for thy Sonne Iesus
Christe

of Vertue.

Christs sake, whom thou hast set forth
for a purchaser towards vs of mercy
through faith in his blood, to make
our hearts cleane. Take away our sto-
ry hearts, and giue vnto vs a true and
a liuely faith, which shal worke conti-
nually by loue, through Christ. Haue
mercy vpon vs, forgive vs our sinnes,
for thy Sottes sake. Crucifie our con-
science of remission of the same, by thy
holyspirit, by whose operation wee
may so mortifie in vs our old man the
whole body of sinne, that wee continu-
ally dying vnto sinne, may walke in
newnes of life, to the glory of thy
name, through Iesus Christ our Lord,
So be it.

GOD preserve King Iames. God
destroy all his enemies. **G**OD
preserve his most honorable Counsell-
lers. God ayde the Cleargie with his
spirit, in setting forth of his truth. God
preserve all nobility of this Realme,
and the Commons of the same. God
defend the fauourers of the Gospell.
God

The Gouvernance, &c.

God change the hearts of our enemies,
and send them better mindes. The
power of God destroy Antichrist, with
all his wicked kingdome. God send his
Gospell a ioyfull & free passage throught
out the whole world. God send vnto all
degrees such grace, that they may
walke worthily in their vocations and
callings, Amen.

The peace of God, which passeth all
vnderstanding, keepe our hearts
and minds in the knowledge and loue
of God, and of his Sonne Iesus Christ
our Lord: the blessing of God almighty
fy, the Father, the Sonne, and the
holy Ghost, be amongst vs,
and remayne with vs
allwayes, Amen.

FINIS.

Thomas Wood the
son of Edward Wood
and Anne Sugman Wood
was born the 27th
february being Sunday
~~1641~~ 1641 and baptised
one Fridaye the 4th the
Moniche 1641

Edward Wood
his boots or no don
Edward wood is

wry go

if it is not
a good poem

J. W. L.
Kth

27

17

ec